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W O T T O N's  
SHORT VIEW  
OF  
GEORGE HICKES's  
GRAMMATICO-CRITICAL  
AND  
ARCHEOLOGICAL  
TREASURE  
Of the ANCIENT  
*Northern-Languages,*

With some NOTES, by a Lover of the ancient NORTHERN-  
LITERATURE, and an APPENDIX to the NOTES, Faithfully  
and Intirely translated into *English* from the *Latin* Original,

BY

MAURICE SHELTON,

Of BARNINGHAM-HALL in the County of *Suffolk*, Esquire,  
One of his MAJESTY's Justices of the Peace for the said  
County, &c.

To which are added by the same TRANSLATOR,  
Other Curious and Proper NOTES for a further Illustration  
of the Text, A Short APPENDIX of NOTES of Cor-  
rection, &c. And a DEDICATION to the RIGHT HO-  
NOURABLE JAMES REYNOLDS, Esq; Lord  
Chief Baron of his MAJESTY's Court of *Exchequer*, at  
*Westminster*.

---

*No sort of Learning can be a Burthen to any Man; that certainly is the most Useful and  
Pleasant which relates to the Language, Laws, and Customs of our own Country, &c.*

---

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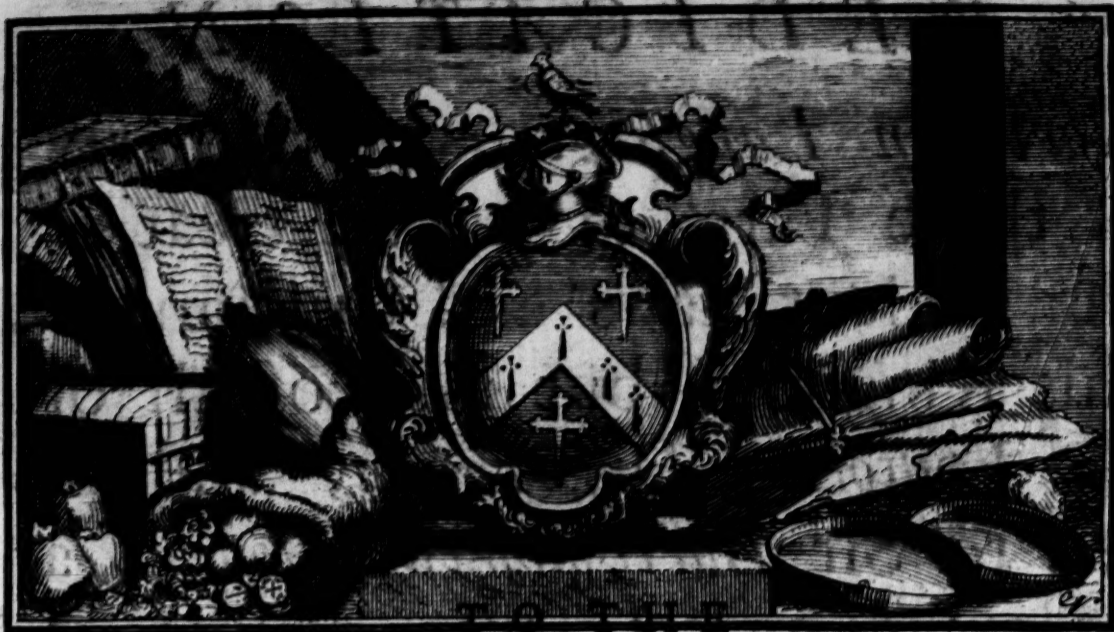
W O T O A  
S H O R T V I E W  
O F  
G E O R G E H I C K E S  
G R A M M A T I C O - C R I T I C A L  
A N D  
A R C H A E O L O G I C A L  
T R E A S U R E



M A U R I C E S H E L T O N

Of the County of ...  
One of his Majesty's Justices of the Peace for the said  
County of ...  
In which are added by the said Maurice Shelton  
Other Curious and Proper NOTES for a further Illustration  
of the Text. A Short APPENDIX of Notes of Geo-  
graphy, &c. And a DICTIONARY of the Words of the  
Text. By MAURICE SHELTON, Esq. Barrister at Law,  
and Baron of the High Court of Chancery.

Printed by ...  
In the Year 1754.



RIGHT HONOURABLE  
*James Reynolds, Esq;*  
Lord CHIEF BARON of his  
MAJESTY'S *Court of Ex-*  
*chequer at Westminster.*

*My LORD,*  
LONG have I been a  
great Admirer of Doctor  
*Hickes's* Elaborate and In-  
comparable TREASURE of the Old  
A 2 *Northern*

## DEDICATION.

*Northern Languages*, particularly of those Parts of it that treat of the ancient Laws and Customs of this Kingdom, but most of all of his *Epistolary Dissertation*, addressed to Sir *Bartholomew Shower*, a late famous Lawyer, which I have read over and over, and at every new Reading with so much new Pleasure, that at one Time or other I am almost fully persuaded I shall take in Hand a TRANSLATION of it. I have always made it an Observation with regard to my self, that one single Translation of any Thing I fancied, has made me more Master of it, and rivetted it more into my Memory than Ten or a greater Number

## DEDICATION.

Number of bare Readings only would have done; so that I propose in a manner to Translate this DISSERTATION for my own private Satisfaction, but whether I shall ever make it Publick I am not yet determined.

I NEED not tell your Lordship what a vast Insight this noble Book gives a Man into our ancient Laws and Constitutions. If we go no higher than the Times of the *Saxons*, from whom his present most Excellent MAJESTY (whom God long preserve) and the greatest Part of his Subjects (I may venture to say) are descended, we may fairly and clearly perceive how  
our

## DEDICATION.

our Laws and Language stood then, and what Alterations have been made in both from that Date, even down to the very Age we live in.

AT first, my LORD, I must confess, the *Saxon* Language, through my Ignorance of and Unacquaintance with it, bore me but a rough and discouraging Aspect, seemed to me very uncouth and difficult; but after some Application to it by Study, it is become pretty familiar to Me, and I think I may say, without Arrogance or a faulty Judgment, it is a Language that wants as few Words to express what we

## DEDICATION.

we mean, as any Language in the World.

I H A P P E N E D not long since on Mr. *Wotton's Short View*, (or *Epi-tome*) of this noble T R E A S U R E, with some Notes, and an A P P E N D I X added to them; and I was so well pleased to see the Contents of so large a Work exhibited in so clear a Method and in so small a Compass, that for my own Diversion I spent a few leisure Hours in putting them, as well as I could, into our modern *English* Language.

I A M sensible, my L O R D, that the Generality of those whose Humours it will take to read either  
Doctor

## DEDICATION.

Doct<sup>r</sup> *Hickes's* TREASURE OR Mr. *Wotton's* EPITOME, may understand *Latin* better than I do; yet I make no doubt but a great many who may understand it better are discouraged from Reading either of them by a Sight of the *Saxon* and other Characters in them, and by the Apprehensions they labour under besides that they contain nothing else but old dry Stuff; and that others, unable to read them in their Originals, may at least give themselves the Trouble of reading this my TRANSLATION of Mr. *Wotton's Short View of the* TREASURE, and therein see what a rich Store of fine Antiquity is to be met with in the latter. And I am not without

## DEDICATION.

out Hopes that if any of the first  
fort shall freely take upon them to  
run over this TRANSLATION, they  
may be thereby easily induced to  
resort to the Originals themselves.

I WILL not exspatiate here upon  
the Delight and Satisfaction I al-  
ways took in looking into Antiqui-  
ties; those chiefly that let me into  
the Knowledge of our Ancestors  
Customs and Ways of Living; but  
this, my LORD, I presume further  
to say, that if Gentlemen would  
but make a Beginning in, but  
enter upon the Study of this sort  
of Learning, it would be more ge-  
nerally pursued than now it is.

a

THERE

## DEDICATION.

THERE can be no greater Encouragement to the Study of the *Saxon* Language, than what is delivered to us as Sir *Henry Spelman's* Sense and Opinion of it by the Editor of that Learned Man's GLOSSARY, in his Preface to the Reader, in the following Words: *Sermone Saxonico nihil ei fuit antiquius, quippe qui optime noverat Saxonicam Linguam veram & genuinam esse Linguam Anglicanam, adeo ut quantum a Saxonico vetere præsens Anglicana recesserit tantum a nativa Puritate degeneraverit; & si quis vellet Verborum & Locutionum, quas quotidie usurpamus, Rationes & Proprietates intelligere, ad Saxonicas Origines necessario recurrendum esset.* The Editor

## DEDICATION.

tor goes on further, exhibiting to us the Complaints of that Great Man about the Neglect and Disuse of the *Saxon* Tongue.—But I stop short out of good Manners.

IN Translating this EPITOME I have endeavoured to do the Author all the Justice imaginable; but I am not Scholar nor Antiquary enough to pretend it is without Faults, altho' I hope there are not many, and those not of any great Importance.

THE NOTES in the Original are very ingenious and serviceable to explain and illustrate the Text in several Instances; but as some un-

a 2 common

## DEDICATION.

common Names and Things have occurred in the Book which the Author has taken no notice of, I thought fit to add some of my Own to explain those, and to illustrate even the whole TEXT the better, which for these Reasons will not, I hope, be looked upon as Officious or Unnecessary, nor prove displeasing to the Reader. The Author's are carefully distinguished by the smaller Letters of the Alphabet, and my Own by numerical Figures.

No sooner had I determined to send this TRANSLATION abroad, but I instantly fixed upon your LORDSHIP for its proper Patron. I have  
often

## DEDICATION.

often had your Advice and Assistance when Counsel; and as your Countryman, and a constant Honourer and Admirer of your LORDSHIP's great Merits I beg you will vouchsafe to let me shelter this small Performance under your Name.

YOUR LORDSHIP's consummate Knowledge in the Law recommended You to the Honour of the Bench sooner than most of the Profession arrive to any Thing considerable at the Bar; and Your superior Station since is allowed by all to be merely the Effect of Your Deserts: Your Inclinations and Principles are well known;  
and

## DEDICATION.

and Your great Services to Your King and Country demand and justly have the Applause of the whole Nation; but as I am conscious to my self of my own Inability to display your LORDSHIP's high Qualifications as I ought, and sensible also the doing it would be rather an Offence than a Pleasure, I shall conclude with begging your LORDSHIP's Pardon for this Address, and your Leave to subscribe my self,

*From Barningham-Hall,  
the 1<sup>st</sup> of Feb. 1734-5.*

*My LORD,*

*Your LORDSHIP'S*

*Most Humble Servant,*

MAURICE SHELTON.

A SHORT  
VIEW  
OF  
GEORGE HICKES'S  
GRAMMATICO-CRITICAL  
AND  
ARCHEOLOGICAL  
TREASURE  
Of the ANCIENT  
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BY  
WILLIAM WOTTON, Batchelor in Divinity.

To which are added  
Some NOTES by a Lover of the ancient NORTHERN-  
LITERATURE, and an APPENDIX to the NOTES.

L O N D O N,

Printed by *William Bowyer*, at the Charge of *Richard Sare*, Book-  
seller, at the South-Gate of *Gray's-Inn*, and sold by the same.  
MDCCVIII.

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OF  
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OF THE ANTIQ  
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BY  
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Some NOTES by a Lover of the ancient Northern  
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LONDON,  
Printed by William Bower, at the Charge of Richard Saw, Book-  
seller, at the South-Gate of Gray's Inn, and sold by the same.  
MDCCLXIII.

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TO THE  
RIGHT HONOURABLE  
**JAMES BRIDGES,**  
The Eldest SON of  
**JAMES** Baron of CHANDOIS,  
PAY-MASTER GENERAL  
Of the *British* Forces beyond Sea,  
WILLIAM WOTTON, &c.

I Present you, Right Honourable Sir, with a View of  
Hickes's TREASURE of the Northern Languages, to  
which the Learned World never yet saw any Thing like or  
comparable in this Kind of Literature. A TREASURE, I say,  
wherein the Arcana of remotest Antiquity, that relate either  
to us, or to those Noble Nations that are joined in Alliance  
b with

## DEDICATION.

*with us to repel by a just War impending Tyranny, are almost all discovered. A TREASURE, that revives the Heroic Deeds of our Ancestors (Wrote shall I say, or rather Concealed in their native Languages, long since obsolete) and proposes them to the Imitation of late Posterity. A TREASURE in short, that either contains in itself all the Laws, Customs, and Manners of our Country, or will at least illustrate whatever is elsewhere contained of them in Books that have hitherto been scarce, if at all, understood. But this incomparable TREASURE, though published some Years since, has lain buried as it were under its own Weight, so that few of our own Countrymen, scarce any Foreigners, have known what Stores were repositied in it. And I flatter myself I shall receive no small Thanks from YOU, who indefatigably spend your few leisure Hours in lighter Studies, by giving You an Opportunity of bestowing some of them upon those Things, which otherwise, by reason of the great and various Trusts You so gloriously discharge, You would never have been able to have look'd into. But it is not from YOU alone, Great Sir, I expect my Thanks. The most illustrious Nations of Germany, in discovering whose Antiquities this TREASURE will be of singular Service, will be indebted to me for shewing them from whence they are to fetch the Elements of their Language, to which they have hitherto, in a manner, been wholly Strangers. And they will with Pleasure see Your Name prefixed to this little Piece: For the German Troops in the British Service, have long since admired You for Your Justice and Integrity;*

## DEDICATION.

*Integrity; They will now see you celebrated by your Own Countrymen, who best know You, for Your Learning, and Your Encouragement of it, and of that Branch in particular which relates to themselves. This Circumstance, Right Honourable Sir, perhaps you will look upon not altogether inglorious; I, for my Part, shall always think it my greatest Triumph; tho' to confess the Truth, greater Reasons than all these engaged me to prefix YOUR Name, viz. that I might testify to the World, that YOU had some Regard for my Trifles, and that I was not unmindful, however undeserving, of the Favours You had conferred upon me.*

Oa. 25, 1707.

*Farewel.*



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THE



THE  
GRAMMATICO-CRITICAL  
AND  
ARCHEOLOGICAL  
TREASURE  
Of the ANCIENT  
*Northern Languages*  
OF

GEORGE HICKES, Doctor in Divinity,

Printed at Oxford in 1705, in Two Volumes, Folio.



HIS Work consists of a Variety and Multipli-  
city of Things, being divided into many Parts,  
and those so different from one another, that  
something must of Course be said of every  
one, if we would have any Notion of the  
whole. This *Treasure* is dedicated to the most High Prince

B

George,

George, Hereditary Prince of *Denmark, Norway, &c.* the Spouse of our most August Queen, whom, by reason of his Descent from those ancient Kings, who derive their Origin from *Odin*, that great Northern Heroe, these Languages voluntarily chose their Patron. *Peter Resen* or *Resenius* indeed, about forty Years ago, when he had published his *Islandic-Edda* (or History) at *Copenhagen*, the noblest Monument of the Northern Nations, dedicated the famous Part of the History of *Sæmund* (called *Haavamaal*) to this our Prince, whose Example the great Restorer of this Learning amongst us having justly followed, made Choice of the same Patron for his *Treasure*, whom the *Danish* Antiquaries would fain have had long ago the *Mæcenæ*s of their Labours. But this Dedication is not a bare Enumeration of the Virtues of this most High Prince, but our Author discourseth largely and excellently well of the near Affinity of the Northern Languages with our own and of the Origin of the People, to whom we are indebted for it.

A long Preface, relating to this Work, follows the Dedication, wherein he acquaints us with what the Reader is to expect, and what he hath performed. In the Preface which he annexed to the first Edition of his *Anglo-Saxon Grammar*, he hath argued much about the Dignity of

*Edda*] It is the Fountain and Foundation of Fables, whence the old Poets of that Nation took out the obscure Names of Things, and their fluent Measures of poetical Elegance, wrote by *Snorro Sturleson*, Chancellor of *Island*. And it is a cunning Device, made up of the ancientest Tales (or Stories) of ingenious Men, and of the Names of Things, subtilly invented different Ways, making the *Norwegian Poetry* every where obscure,

yet pleasing to the Ears of the Judicious, and full of Art. This Book was published by *Peter (John) Resenius*, Doctor of both Laws at *Copenhagen*, in 1665. in Quarto. [See the Catalogue of *Runic, Cimbric, Islandic, &c.* Books in *Hickes's* general Catalogue of Northern Books, at the End of his *Anglo-Saxon and Mæso-Gothic Grammar*, printed at *Oxford* in 1689. in Quarto.]

Grammar

Grammatical Studies, which the greatest <sup>2</sup> Men did not disdain to follow. He repeats not those things here, but rather turns himself to others that properly regard this

<sup>2</sup> greatest Men] *Plato* (who amongst Philosophers hath deserved to be called Divine) treated of the Etymology of Words in his *Cratylus*, as *Alcinous* maketh mention. *Quintilian* testifies, that *Aristotle* wrote of Verbs, and Nouns, and Conjunctions; yea, *Dion Chrysostom*, in his 53<sup>d</sup> Oration, reports, that the Ancients esteemed him as the Father of Grammatical and Critical Learning. *Laertius* informs us, that *Theophrastus* wrote Books of Grammar and Solecisms; and *Suetonius* says, that the Romans had so great a Regard for the Grammatical Art, that even the most famous Men amongst them could not forbear writing something about it, though not altogether so well. The same Author also takes Notice of Books of Analogy, wrote by *Julius Caesar* himself. *Cicero* too, 'tis said, was much delighted with the Study of Grammar; and to omit many other eminent Men, who have honoured Grammar with their Pens, *M. Terentius Varro*, the most Learned (doubtless) of all the Romans, compiled many Volumes of the Roman Language, whereof three Books, that treat of Analogy, are extant. (*Hickes's* Preface to his *Anglo-Saxon* and *Mæso-Gothick* Grammar, Pag. 2. Sect. 2.)

In part of the second and third Pages, and in the third Section of the same Preface, he gives us more Instances of great Men, who thought it not beneath their Dignity and Reputation, not only to study the Grammatical Art, but to write Grammars themselves, of their own Languages. As First, the Emperor *Charles* the Great, who is praised by *Eginhart*, who wrote his Life, for regarding so much his own native Language (the *Franco-Teutonic*) as to write a Grammar

of it. And with what Honour is that famous Prelate *Ælfrie* had in Remembrance at this very Day, who thought it no Disgrace, though an Archbishop, to translate Rules of Grammar, collected from *Priscian* and *Donatus*, into the Saxon Tongue, for the Benefit of the *Anglo-Saxon* Youth, and to add a Glossary to them? And to pass from Antiquity to later Times, what an universal Reputation hath that noted Frenchman gained, who wrote a little Book of the Art of Grammar, founded upon the Principles of Reason, intitled, *Grammaire generale & raisonnée*, to which he annexed three other Grammars besides, by the Help of which, as many Languages, which the Learned call Provincial, may be learnt perfectly well? And what a valuable Name hath the Noble and Right Honourable *George Schottelius*, Counselor of State to the most Serene Duke of *Brunswick* and *Lunenburgh*, and Associate of the Sacred (or Ecclesiastical) Consistory, obtained by the Composition of a Work, consisting of five Books of the German Language, wherein he hath brought the *Teutonic*, dispersed abroad almost every where, and thought before hardly capable of Rules, under a Grammatical Regulation, and reduced it to the Form of a perfect Art (or Science?) Finally, to omit others, with what Praise is the Name of that compleat Geometer and Divine, *John Wallis*, our Countryman, honoured both at home and abroad, who thought the Writing an *English* Grammar, in a Method entirely new, for the Use and Benefit of Foreigners, who usually resort to the University of *Oxford*, as to their common Mother, would not at all eclipse his Fame? (Thus far *Hickes*.

Work. He Names a great many famous Men, whose Assistance he made use of in compleating this *Treasure*; amongst whom the Principal are, *William Nicholson*, Bishop of *Carlisle*; a Man very well skilled in the Northern Languages, and the old *Franco-Teutonic*: *William Elstob*, who translated Bishop *Lupus's English-Saxon Homily* into *Latin* (of which I shall speak by and by) and illustrated it with Notes: *William Hopkins*, who embellished a Commentary (or an Historical Memorial) concerning the Saints that were buried in *England*, translated into *Latin*, with Notes: *Edmund Gibson*, well known long ago to the learned World for his most elegant Edition of the *Saxon Chronicle*, who communicated to our Author the *Saxon Laws* of *Ethelbert I. Hlothair*, and *Edric*, Kings of *Kent*, translated into *Latin* by *John Laet*, a Man well versed in this sort of Learning: *Edward Thwaites*, who published some Years ago a most accurate Edition of the *Saxon Heptateuch*; and, who, that this *Treasure* might at last come abroad perfect, used his utmost Application in Revising and Correcting, with constant Care and Pains, the Sheets, as well those that were to go to the Press, as those that were already printed, and in inspecting closely the Printers and Engravers. He makes an honourable Mention also of Foreigners, particularly of *Jonas 3 Salanus* (the Son of *Nicolas*) lately dead, and *John Perinskiold* 4, a Man of the most consummate Knowledge in the Northern Literature and Antiquities; both *Swedes*.

And indeed here are Instances enough of eminent and great Men, who highly valued and esteemed Grammar, and thought the Study of it no Disgrace to their Characters.)

3 *Salanus*.] Reader of History and Moral Philosophy in the College of *Arosen*

(a City in *Sweden*, and the Capital of the Province of *Westmania*.) See the fifth Page of the Preface itself, and *Collier's* great Historical, &c. Dictionary.

4 *Peringskiold*.] Keeper of the Royal Archives at *Stockholm*. (See the same Page of the foresaid Preface.)

These

These things being premised, he goes on to others, wherein he thinks he may possibly have made some Slips in a Work of very great Prolixity. I shall add this by way of Specimen. The Letter in the 5 Silver Book, by which TH is signified, is thus  $\Psi$  expressed. This our Author fetcheth from the Connection of the Letters TH,  $\mathfrak{H}$ . *Thwaites* derives it from two dds joined together after this Manner  $\mathfrak{D}$ ; because the *Mæso-Gothick* Noun Substantives ending in  $\Psi$  in the Nominative Case, have

5 *Silver Book*.] Containing a very ancient *Gothick* Translation of the four Gospels of our Lord *Jesus Christ*, translated from the *Greek* by *Ulphil*, Bishop of the *Goths* in *Mæssa*, whom *Socrates*, in the 33<sup>d</sup> Chapter of the 4<sup>th</sup> Book of his *Ecclesiastical History*; and *Sozomen*, in the 33<sup>d</sup> Chapter of the 6<sup>th</sup> Book of his *Ecclesiastical History*, affirm to have been the Inventer of the *Gothick* Letters, and to have translated the Holy Scripture into the *Gothick* Language. *Philostorgius* writes, that he had translated the whole Bible, but the Books of *Kings*, into *Gothick*, which he omitted, lest the reading those Books, which treat of Matters of War, might stir up a warlike Nation, hot to ingage, the more thereunto. This Book is extant, amongst many others which *M. Gabriel de la Gardie*, Chancellor of the Kingdom of *Sweden*, bequeathed, by his last Will, to the College of Antiquities at *Upsal*. [See the Copy of *M. de la Gardie's* Testamentary-Donation at *Stockholm*, in the Year 1672.] And further, this Right Honourable Man, out of the Reverence (as he himself saith) he owed to the Word of God, and for the Grandeur of the old *Gothick* Language, ordered, by his Will, this Book, above the rest, to be covered over with Silver Plates, and kept in a strong Chest. There is extant in the same Place also, a Copy of this Book,

wrote in the same *Gothick* Letters, the Binding and Leaves thereof gilt. And there is a very neat Copy of the same in loose Sheets, kept amongst the Books of *Francis Junius*, (F. F.) the Son of *Francis*, who himself got printed at *Dort* in 1665, the *Ulphil* Translation of the Gospels, taken out of this Book, with an *Anglo-Saxon* Translation. Would to God, the learned Restorer of the *Mæso-Gothick* Language, had published together with the Gospels the Canons also, called *Eusebius's*, which are added to the Silver Book, (as the ancient Manuscripts have them usually added) copied out in *Gothick* Letters. *James*, Archbishop of *Armagh*, in his Epistle that he sent to *Francis Junius*, brings in the Authorities of creditable Men, who affirmed, that other *Gothick* Books had appeared not long since, which contained not only the Gospels, but all the New Testament besides. [This Epistle is to be seen at the End of the *Gothick* Alphabet that the famous *Junius* prefixed to his *Gothick* Glossary.] He quotes also *Joseph Scaliger*, who says, that the *Goths*, who live in *Crim-Tartary*, read even now both Testaments, wrote in the same Language that they used in *Ovid's* Time, and in the same Letters that *Ulphil* invented. [See *Hicks's* Catalogue of Northern Books, &c. where this is the first *Mæso-Gothick*.

their

their Terminations in *dis* in the *Genitive*, as *Witoth, Lex*, Law; *Witodis, Legis*, of Law: *Liubath, Lux*, Light, or Day; *Liubadis, Lucis*, of Light, or Day. In like manner he imagines the *Roman*  $\text{OC}$  to have its Origin from two  $\text{OCs}$ , and the *Greek*  $\Sigma$  from two  $\text{zards}$ . But though this be very likely, *Hickes* endeavours to make good his former Conjecture, by the Specimen of a Writing belonging to the Silver Book, transmitted to him from *Sweden*, which he exhibits in a Copper Plate.

Having shewn his Slips and some Errors, he passes on to other Things, with which he confirms those he had established before in his *Grammars*, and in his *Dissertation of the Excellence of these Languages*: Of which I cannot properly say any thing in this Place, since I must treat of them elsewhere.

He recites also the Errors of Learned Men, who, being unskilful in these Tongues, made grievous Blunders. I have a Mind to take Notice of one here, made by *John Hardouin*, the most famous Editor of *Pliny*. There is extant amongst others an *English-Saxon* Homily of *Ælfric*, Archbishop of *Canterbury* (as it is believed) about the Eucharist, wherein he clearly shews, that the Faith of the Men of that Age was very different from the positive Opinions of the *Roman Church*. *Hardouin* writes thus of it (in the 34<sup>th</sup> Page of the *German* Edition, of his *Chronicle of the Old Testament*.) “ The *Saxon* Tongue of which  
“ we have only some doubtful Remains, is no other than  
“ the *German* of that Age, to which we owe those Remains;  
“ the Characters being invented by the Artist according  
“ to his own Fancy: Different for certain from those with  
“ which *OFFA*’s Money was stamped of old, which are  
“ entirely *Latin*, and by which I exhibit here that Name.  
“ Of that Language is the *Saxon* Homily upon the Eu-  
“ charist, bearing *Ælfric*’s Name, wrote in the Sense, Style,  
“ and

“ and often in the very Words of *Ratramnus*, and for that  
 “ Reason heretical. But *Ælfric* is not an *English* or a  
 “ *Saxon* Name, but an *Hebrew* one, *Deus Redemptor*, God  
 “ Redeemer. For *אל* *El*, is God; which Name, because  
 “ it matters not whether it be wrote *Æl*, or *Al*, is there-  
 “ fore wrote in Books both *Ælfric* and *Alfric*. *פרק* *Parak*  
 “ is *Redimere*, to *redeem* according to the Vulgar Trans-  
 “ later of the 24<sup>th</sup> Verse of the 135<sup>th</sup> *Psalms*, who, as well  
 “ upon Account of his Knowledge as for other Causes,  
 “ is followed by the Inventers of this sort of Names:”

Thus far *Hardouin*. This I copied out, as being singular and excessively monstrous: In which there are almost as many of the grossest Errors as Words, which *Hickes* corrects, and confutes one by one. At which however we are the less to wonder, since the same *Hardouin* boldly affirms (in the 60<sup>th</sup> Page of his *Chronology of the Herods*) that almost all the old *Latin* Authors but four or five, perhaps, that are now in the Hands of the Learned, were forged.

Having corrected *Hardouin*, *Hickes* examines the Rules of *Mabillon*, by which he takes Pains to defend in his famous Work, *De Re Diplomaticâ*, suspicious Charters, and produces many bright Things relating to ancient Charters, of which I must not say any more at present. Thus much of his general Preface. An Epistle or special Preface, prefixed to his *English-Saxon Grammar*, follows that; wherein, besides many other curious Things relating to *Anglo-Saxon Topography*, especially to *Worcestershire* (which he calls the Country of the *Wiccii*) he shews us a

<sup>6</sup> *Wiccii*.] Part also of *Mercia*, the largest of all *England*, subject to the *Saxons*. The *Wiccii*, in *Saxon*, *Wicpapa*, *Wicpætan*, took their Name from the *Saxon* Word *Wic*, *Wice*, *sinus*, *ripa* vel *litus incurvum sive sinuosum*, *fluminis*

*sinus*, the Turning, Winding or Hollow-ness of Water-Banks, the Curving-Reach of a River. And from *Wicpapa*, and *ceapten*, *urbs*, a City, the City of the *Wiccii* was called, *Wicpapa-ceapten*, *Wicpapa-ceapten*, and from thence by Cor-

Method, whereby we may read Books, wrote in the Northern Languages, which I shall not think much to transcribe here, almost entire. The first seventeen Chapters of the *Anglo-Saxon Grammar* must be carefully perused, because all the Knowledge of the Parts of Speech, as they are called, is clearly and with the greatest Certainty laid down in them. When these are rightly understood, the *Anglo-Saxon Gospels*, published not long ago by my Countryman *Mareschall* at *Dort*, ought to be read over diligently; and after those the *Anglo-Saxon Psalter*, published by *John*, the Son of *Henry Spelman*, and *Thwaites's Anglo-Saxon Heptateuch*; from these we are to go on to *Ælfric's Easter Homily*, and his Book of the Old and New Testament: Afterwards King *Ælfred's Translation of Bede's Ecclesiastical History of England*, which *Abraham Wheelock* published a good while since at *Cambridge*, must be read through; than this, if you believe my Author, *Cæsar* himself, or *Cicero*, never left any thing in the middle and even Style more perfect. When these are gone through with, leisurely, *Boethius's Book de Consolatione Philosophiæ* (of the Consolation or Comfort of Philosophy) turned into *Anglo-Saxon* by the same King *Ælfred* (and lately published at *Oxford* very accurately) and afterwards *Spelman's Canons of Ecclesiastical Laws*; as also *Lambard's 7 Ἀρχαιονομία* will be read over with Ease.

ruption *Wigona-cearpen*, *Wigena-cearpen*, *Wigna-cearpen*, (whence with the Normans *Wircester*, from which *Worcester*, with an *u*, *Worcester* with an *o*) *Wigonena-cearpen*, *Wiaonena-cearpen*, *Weogonena-cearpen*, *Weogonna-cearpen*, *Wigonna-cearpen*, whence in Latin *Wigornia*. So that in short, upon this Ground partly (their inhabiting the parts all about and near the *Severne's Mouth*, abounding with hollow Banks and Creeks)

those of *Worcestershire* were anciently called *Wiccii*. [See the first Column of the Notes of the fourth Page of the Preface itself, and *Somner's Saxon Dictionary* at the Words *Wic*, *Wice*, and *Wicenga*.

7 Ἀρχαιονομία] *Sive de priscis Anglorum Legibus libri, sermone Anglico, vetustate antiquissimo, aliquot abhinc seculis conscripti, atque nunc demum magno Jurisperitorum, & Amantium Antiquitatis omnium commodo, è tenebris in lucem vocati.*

When

When he has done with the *Anglo-Saxon*, *Hickes* advises his φιλαρχαῖος (Lover of, or Student in Antiquities) to go on to the *Mæso-Gothick*; the Grammatical Institutions whereof, which are conjoined with those of the *Anglo-Saxon* in this *Treasure*, being rightly learnt, *Junius's* Fragments of the *Mæso-Gothick Gospels* (which are the only remaining Monuments of that Language) may be very easily understood. From those we must go on to the *Islandic*, or *Scando-Gothick*, without which the *Gothick* Monuments of the middle Age cannot be known; but amongst those, some intire Part of the *Islandic* Bible should be read over studiously, after the *Islandic* Grammar, and then some short Histories (or Stories) of the Northern People, whereof both *Danes* and *Swedes* have printed not a few; as also that great History of *Snorro Sturleson*, called *8 Heims Kringla*, which *Peringskiold* lately published, illustrated with a double Version, will be easily understood: To these I may add *Resenius's Islandic-Edda*, which comprehends the whole Northern Mythology. When these are all read through, all things in the Northern Monuments will be plain and manageable. But now I must proceed at last from the Prefaces to the *Treasure*.

This noble *Treasure* consists of two Parts. The first contains three Grammars, as also a Dissertation of the Excellence and Usefulness of the Northern Languages, and another Dissertation of the famous Sir *Andrew Fountain*, Knt. concerning the *Anglo-Saxon* Coins. The second contains a Catalogue of *Anglo-Saxon* Books, made by *Humphrey Wanley*.

*Gulielmo Lambardo Interprete, &c.* Or, a Book of the ancient *English* Laws, wrote some Ages ago in the old *English* Tongue, now at last published for the great Benefit of Lawyers, and of all Lovers of Antiquity, by *William Lambard, &c.*

*8 Heims Kringla*. An History of the Northern Kings, wrote in the *Islandic-Gothick*. [See the Catalogue of *Runic*, *Cimbro-Gothick*, *Islandic*, &c. Books in *Hickes's* general Catalogue of Northern Books, at the End of his *Anglo-Saxon* and *Mæso-Gothick* Grammar.]

C

The

The first Grammar is an *Anglo-Saxon* and *Mæso-Gothick* one; this shorter Grammar my Author published at *Oxford* in the Year of our Lord 1689. in 4<sup>to</sup>. All things, that he first published, necessary for the learning these Languages, we have now reprinted, much more enlarged. The Contents of the first seventeen Chapters he would have young Beginners read over with great Application; but those that follow, wherein he discovers the very Depth of the *Anglo-Saxon* Tongue, he gives them to know, that they are scarcely, if at all indeed, to be understood by them. I say, of the *Anglo-Saxon* Tongue, for what belongs to the *Mæso-Gothick* (as my Author called it lately) all things that are necessary to be known about that are fully explained in the first *seventeen* Chapters. But the Silver Book, out of which *Francis Junius* published those precious Fragments of the ancient *Teutonic* Language, under the Name of *Ulphil*, a *Gothic* Bishop in *Mæsia*, *Hickes* positively disallows to be *Ulphil's*, and judgeth some *Teuton* (or *German*) either as old for certain as *Ulphil*, or perhaps older, to have been the Author of that Translation. His Reasons for his being so stiffly of this Opinion are these: *First*, This Silver Book belonged formerly to some *German* Monastery. *Secondly*, There is no Sign (or Token) in this Translation of the *Arian* Heresy. *Thirdly*, The Letters of this Book are vastly different from the *Runic* of *Scandinavia*, out of which the *Goths* made an Irruption into *Mæsia*, as well in Figure, Order, and Number, as in the Manner of the Numerical Characters. *Fourthly*, That Book agrees with *Bede's* at *Cambridge*, which belonged to the *Latin* Church. *Fifthly*, All the Letters but  $\odot$  and  $\psi$  (W H and T H) as also the *Greek* and *Latin* Letters of *Laud's* Book of the Acts of the Apostles, that is kept at *Oxford*, are very much alike. But this Book belonged formerly to some *German* Library. But to go on.

The

The following Things are all new and curious. In the 19<sup>th</sup> Chapter he thinks good to assign to the three Epochs of the *Saxon* Tongue, as many Dialects. The first is that, which the *Saxons* used at their first Entrance into *England*, till the Invasion of the *Danes* for the Space of 330 Years. The second is the *Dano-Saxon*, which was taken up at the Entrance of the *Danes*, and continued in Use till the coming of the *Normans* into *England*. The third is that, which our Ancestors spoke from the Entrance of the *Normans* till *Harry the Second's* Time. Of the first Dialect, which *Hickes* calls *British-Saxon*, there are no Monuments almost remaining, except a small Fragment of the true *Cædmon* in the Royal Translation of venerable *Bede's* Ecclesiastical History, and it may be *Cotton's* Harmony of the four Gospels, which comes very near the Silver Book in Respect of the Purity of that most ancient Language. But our Author believes it to be *Teutonic*.

In the second Dialect we have a great many Volumes wrote; amongst which the double interlineary Versions of the vulgar *Latin* Translation are the chief, which *Humphrey Wanley* hath most accurately copied out in his Catalogue of Northern Books, pagg. 81, 82, and 250, 251, 252, where a diligent Reader of *Saxon* Literature will find many things to delight him. This Dialect differs from the purer *Saxon*, which King *Ælfred*, *Ælfric*, *Lupus*, and others used, as well in the Words, which are most of them either *Cimbric* or *Teutonic*, as in the Orthography, and the almost general Disregard to Grammatical Rules, being the Product of the *Danes* and *Normans*; who, as a rude and an illiterate People in all Respects, and for the most part Pirates, corrupted the *Anglo-Saxon* Language. *Hickes* produces innumerable Instances of these Variations in the 20<sup>th</sup> Chapter, from which how great a Detriment the *Anglo-Saxon* Tongue suffered by the coming of the *Danes*, it evidently appears.

1 *Brit. Sax.*2 *Dano. Sax.*3 *Semi Saxon or Norman Saxon*

In this Dialect, we have besides many things wrote in Prose, a great many wrote also in Poetry. To understand these the better, my Author has a long Discourse in the 21<sup>st</sup> Chapter of the Poetical Dialect of the *Dano-Saxons*. Where my Author shews and explains many Poetical Phrases of Speech, and a great many Words, familiar to the *Cimbric* Poets (for there are a World of Poems of the *Islando-Gothic* Poets extant) and demonstrates, that they were frequently used by our old *Danish-Saxon* Poets, especially in that noble Paraphrase of *Genesis*, which that great Ornament of the Northern Literature (*Francis Junius*) published long since at *Amsterdam*, under the Name of the true *Cædmon*, whom *Bede* makes mention of, which Paraphrase our Author affirms to have been wrote by some *Dano-Saxon*; nor have our old Poets borrowed Phrases, and a Multitude of Words from the *Cimbric* only, but from the *Franks* too, many Instances whereof our Author has most industriously collected, having carried on this Argument to the Extent of a tolerable Book, though it is only one Chapter of a greater Work.

From the *Dano-Saxon* Dialect, *Hickes* goes on next to the *Semi-Saxon* and *Norman-Saxon*; of these he treats in the 22<sup>d</sup> Chapter. The first was a Corruption of the purer *Anglo-Saxon* Tongue, which the Southern and Western *Saxons* used; from which, thus corrupted, partly by the Barbarity and Ignorance of the Inhabitants, who, being harrassed out by the Incursions of the *Danes*, and often driven from their Habitations, neglected Learning, and partly by the *Danish* Language stealing in gradually amongst them, our Tongue (which we call *English*) hath flowed. He very carefully distinguisheth the Alterations in that Dialect, both with Regard to the Writing and the Words; those Changes especially, by which we see the Origin and Progress of our own Language. This *Semi-Saxon* Dialect prevailed

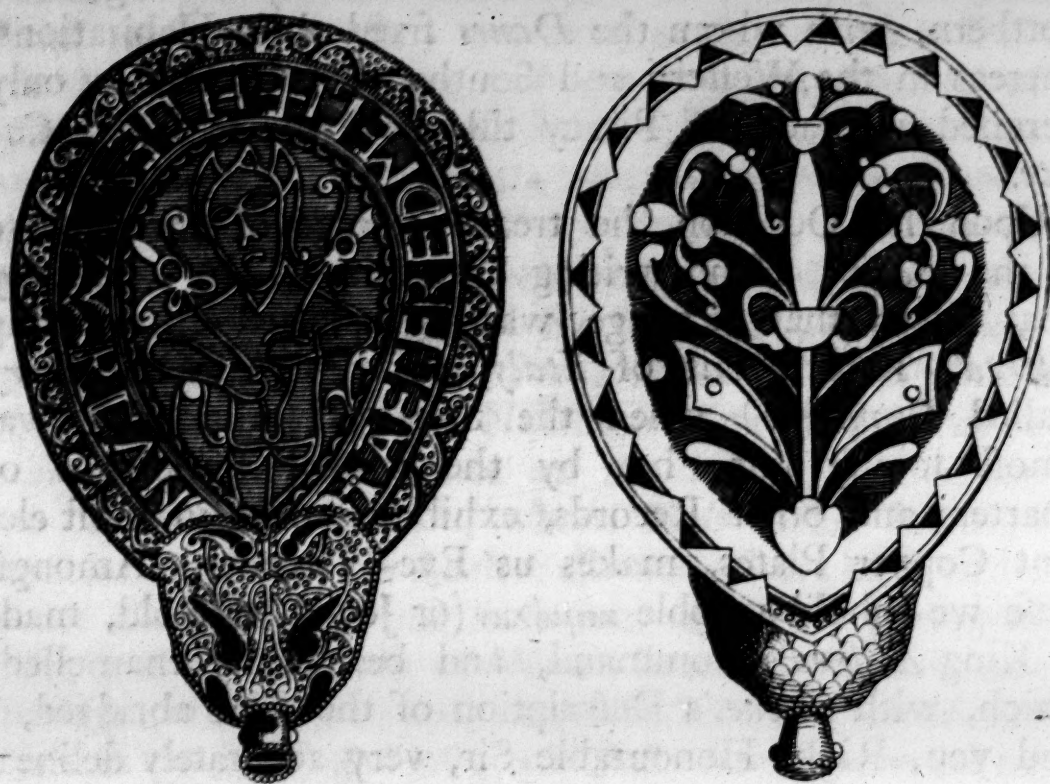
prevailed generally amongst the Southern Saxons, but the *Dano-Saxon* Dialect (as he calls it) amongst the Northern, with whom the *Danes* fixed their Habitations, whereas in the Western and Southern Countries they only exercised a Trade of Piracy till the Time of King *Cannute*.

Upon this Occasion, he treats at large of the Change of the *Saxon* Hand-writing into the *Gallic*; and by what Steps that Change was compleated from King *Ælfred's* Return out of *Italy*, to the Time of *Harry* (called *Beauclerc*) when the *Saxon* Hand-writing was almost totally lost, he, by the noblest Specimens of Charters and other Records, exhibited to us in most elegant Copper Plates, makes us Eye-Witnesses. Amongst these we behold a noble *κειμήλιον* (or Jewel) of Gold, made by King *Ælfred's* Command, and beautifully enamelled; which, with *Hickes's* Description of the same abridged, I send you, Right Honourable Sir, very accurately delineated, to the End you may the better understand both what Arts and Artists were in esteem of old with our *Anglo-Saxon* Ancestors.

9 Artists] But as to the Workmanship, that indeed is so elegant and compleat, that it has given some learned Men an Handle to call in Question its Antiquity, though I never doubted from the first Time I saw it, that it properly belonged to King *Ælfred* of old. It was found near *Ashelney* (or *Achelney*) a Town in *Somersetshire*, frequented by King *Ælfred*. In *Saxon* *Æðelinga-188e*, and *Æðelinga-ýge*, of which thus *Gibson* in his *Saxon Chronicle* at the Year *MDCCCLXVIII*. And *ðas on Eaptron poþhte Ælfred cýning litle penede 7eþeone æt Æ-*

*ðelinga-188e. Postea ad Pascha construxit Ælfredus Rex cum parva turma munimentum apud Æðelinga-188e.* "And afterwards at *Easter*, King *Ælfred* built a Castle with his little Army at *Æðeling-188e*." But concerning *Æðelinga-188e*, thus the famous *Gibson*, in his *Explication of the Names of Places*, at the End of his *Saxon Chronicle*. *Æðelingæ; Affer; Æðelingæige, Florence; Adelingia, William of Malmesbury; Eðelingæie, Henry of Huntingdon and Matthew of Westminster; Edelingæheie, Ethelred, Abbot of Rival (or Revel)*

The



The first Figure represents the Foreside of the Jewel. On this we see, first a Purfle (or Border) all Gold, remarkable for its Net and Foliage Work, which is stretched out from the Perimeter (or Circumference) to the titular Characters, which, having the Cross set before them, and being made of Gold, lie high in an oblique Manner, and both by their Prominence and Shape are visible: Within (or close at) the Characters we see a little thin Plate of Gold (which *Hickes* thinks to be Pyramidal, or rather Conical) cut in two Lines, the nearest of which to the Characters is plain, and the inward one pointed or escallo-

Ethelingheie, *Bede*, i. e. the Island of Nobles, now *Achelney* in *Somersetshire*, of which see more in *Affer*. [See the 22<sup>d</sup> Chapter, Page the 144<sup>th</sup>, and Page the

143<sup>d</sup> in both Text, and first Column of the Notes of *Hickes's* large *Anglo-Saxon* and *Mæso-Gothick* Grammar.]

ped.

ped.) Within this Plate is a plain Area, which is covered over with Crystal, through which it represents a <sup>10</sup> Man of a grave Countenance, his Head inclining a little to the Right, his Arms naked, and holding Scepters in both Hands. These Scepters being turned to his Bellyward, meet together in a Circle, but end above the Shoulders in the Shapes of Lillies: The Handle of the Picture is adorned with some Sea-Monster, from whose Jaw issues out a Tube, in the Mouth (or Orifice) whereof is fixed a very small Pin of Gold, by the Help of which (if I be not mistaken) it might be commodiously hung up. But all the Lines, and Points too, that look white in this Copy, are of Gold; the rest are covered with Enamell, Glas (or Crystal.)

The second Figure, by which the Reverse of the Jewel is delineated, represents a Lilly, artificially set in a thin Plate of Gold; the Stalk rising up from the Root shoots forth two Leaves; the Flowers reach to the Outfides of the Plate, which is bound (or held in) quite round by the small Golden Leaves of the Purfle. At the Bottom of the Handle the lower Jaw of the Sea-Monster is wanting; in lieu of which we see a Convex-Figure, covered over with Scales.

But the Inscription is in the nearest Plate of the Fore-side, betwixt the outmost Purfle, and the inward, which

<sup>10</sup> a Man] As to the Man (drawn or delineated) in it, that profound Gravity in his Countenance, and the two Scepters, Emblems of the Power, which the Father gave to *Christ* both in Heaven and Earth, make me believe for certain that the Picture is *Jesus*, whom *Ælfred* perhaps, whilst he staid at *Rome*, would out of Piety have drawn by some famous Artist. Or it may be perhaps the Picture of the Pope, who loved him singularly well; as being a King's Son who was to succeed in the Government; and who, being full as it were of a prophetick Spirit, made him King at *Rome*, even whilst his Brothers *Æthelbald* and *Æthelbryht* were living. [I refer you to *Hickes*, as above.]

keeps

keeps in the Picture (or Image) of the Man who holds the Scepters: The Letters are joined thus:

**AELFRED MEC HEIT GEWƿREAN.**

Ælƿred                      Mec    heit    Gewƿrean

*Ælfred commanded I should be made.*

The Letters are somewhat larger in the Copy than in the Jewel itself, that they might be seen the better.

The Length from A to B is 2 Inches, 44 Seconds.  
The Breadth from C to D is 1 Inch, 20 Seconds.  
The Weight is about 13 Drachms, and making an Allowance for the Crystal, wherein the Man is delineated, an Ounce or thereabouts.

And indeed, Specimens of this *Gallo-Saxon Hand* are of great Consequence to distinguish false Charters and Registers from true, and to determine the exact Age of Manuscripts, copied out in those Days.

From the *Norman-Saxon Hand*, *Hickes* passes on to the last Dialect, the Mother of the Language we now use. He musters up a great Number of *Norman* and *Gallo-Latin* Words and Phrases, which the *Normans* introduced hither, and shews how they were ingrafted into our Tongue: Upon this Occasion he produces many things well worth knowing, relating to the ancient State of the *French Tongue* for above 600 Years ago, almost unknown hitherto to *French Antiquaries*, through their Ignorance of the Northern Languages. For the better understanding of which, he produces a good many original Charters, *Semi-Saxon*, and *Norman-Saxon*, not published before, and Extracts also from Cotemporary Writers that have lain concealed in our Libraries till now; to the End that this Chapter too may be looked upon as a compleat Treatise on this Subject. To crown all, he adds a great many Specimens, and those in Copper Plates, of an old *Saxon Hand*, much in use before King *Ælfred's* Time; as also old Charters

ters of the Kings of the <sup>11</sup> *Mercians* and *Huiccians* (or *Wiccians*) not hitherto published, and a Bull of Pope *Nicolas II.* granted to *Gison*, Bishop of *Wells*, which you may look for to no Purpose in the Bullary. This Bull is exhibited in a Copper Plate, taken from an Original belonging to the Cathedral of *Wells*, and is a very elegant Specimen of a most beautiful *Italick* Hand.

Having now done with the Dialects of the *Anglo-Saxon* Tongue, our Author comes to the *Saxon* Poetry. Whereof since we have many Monuments, and those famous ones too, we are enabled to judge what (or of what Sort) it was: And that we may not pass a wrong Judgment upon it, he has treated this Subject suitably to its Dignity in two Chapters, viz. the 23<sup>d</sup> and 24<sup>th</sup>, which of themselves would make a compleat Volume. But of what Sort the Poetry of our Ancestors was, we may easily understand, if we have a due Regard to these Rules. *First*, They strictly observed Metre or the Quantity of Feet; I mean short and long Syllables, varied by a certain Rule. This is to us the more obscure, because we are ignorant of the just Quantities of all their Syllables. Their Verses were for

<sup>11</sup> *Mercians*.] In *Saxon* *Wýpce*, *Wýpcan*, *Mercii* the *Mercians*. *Wýpcenaland*, *Wýpcenaland*, *Wýpceneland*, *Mercia*. *Wýpcenapuce*, *Wýpcenapuce*, *Wýpcenapuce*, *Merciorum Regnum*, the Kingdom of the *Mercians*. And *Wýpcenalage*, *Wýpcenalage*, *Wýpcenelage*, *Merciorum ditio*, the Government of the *Mercians*, or that Part of *England* which was governed by the Laws of the *Mercians*. But *Wýpce* comes either from *Wæpnc*, *terminus*, *fnis*, a Boundary, Limit, because *Mercia*, as being the inland (or midland) Kingdom, was the Boundary of the other Kingdoms of the Heptarchy; or from *Wæpne*, in *Dano-Gothick* *Wioz* (*Mior*) *magnus*, *celebris*, great, famous, and *Rice*, *regnum*, a Kingdom, because some think

it might be called the great Kingdom (*κατ' ἑξοχὴν*, *propter excellentiam*, by way of Excellence.) *Mercia* contained the Counties of *Gloucestershire*, *Herefordshire*, *Worcestershire*, *Warwickshire*, *Leicestershire*, *Rutlandshire*, *Northamptonshire*, *Lincolnshire*, *Huntingdonshire*, *Bedfordshire*, *Buckinghamshire*, *Oxfordshire*, *Staffordshire*, *Derbyshire*, *Salop* or *Shropshire*, *Nottinghamshire*, *Chester* or *Cheshire*, and the other Part of *Hertfordshire*; for the Kingdom of the *East-Saxons* had one Part of this County. (See the second Column of Notes in the fourth Page of *Hickes's* special Preface, &c. and *Cambden's Britannia*, in his Heptarchical Division of the Kingdom of *England*.)

D

the

the most Part of four, five, or six Syllables. *Secondly*, The false Metre of the more Modern Ages, consisting of Verses ending with the same Sound, which we, the *French, Italians*, and all the rest almost of the *European Nations* use at this Day, the *Saxons*, ancient *Danes*, and all the *Scando-Goths*, intirely disregarded, as, from their Poems hitherto extant, it still appears. *Thirdly*, This strict Regard to Metre renders their Poetical Style very intricate; whilst, for the Sake of that, they separated the Substantives from the Adjectives, and the Verbs from the Nouns they govern, at a great Distance. The *Dano-Saxons* made use also of Words out of the common Road in their Verses: And their Style is often of the Dithyrambick kind, swerving much from natural Diction, yea, and from Oratory too. *Hickes* produces clear Instances of all these out of the false *Cædmon*, out of the Poetical Paraphrase on *Boethius*, and out of the *Cotton Harmony* of the Gospels, not yet published, and compares them with a *Scando-Gothick* Dialogue wrote in Verse, and preserved in the History of *Hervar* (called <sup>12</sup> *Hervarar Saga*) published by *Olaus Verelius*. I will produce here a short Sample of *Saxon* Poetry, and that a very ancient Monument of our own Language.

The Song of *Cædmon*, Monk of *Whitby*, inserted in King *Ælfred's Anglo-Saxon* Translation of venerable *Bede's Ecclesiastical History*, Book the 4<sup>th</sup>, Chapter the 24<sup>th</sup>, as the

<sup>12</sup> *Hervarar-Saga*] It is an ancient History, wrote in the *Gothick* Language, printed at *Upsal* in 1672, with a Translation and Notes: In the *Bodleian Library*. The other Works of *Olaus Verelius* are, a Guide to the *Scandick Runography*, printed at *Upsal* in 1675: In the *Bodleian Library*. Notes upon the History of *Gothric* and *Wulfus*, Kings of the *Westro-Goths* (or *Visigoths*) in *Gothick* and *Swedish*, printed at *Upsal* in 1664: In the *Bodleian Library*. A Fragment of the

History of *Olaus Frygonius*, King of *Norway*, in Folio, the greatest Part of this History being wanting. Printed at *Upsal* in 1665. &c. See the Catalogue of *Runic, Cimbric, Gothick, Islandic, &c.* Books in *Hickes's* general Catalogue of Northern Books before cited. See also the 193<sup>d</sup> and 194<sup>th</sup> Pages of the 23<sup>d</sup> Chapter of his *Anglo-Saxon, &c. Grammar*, relating to the *Hervarar Saga*, and the Dialogue contained in it.

printed Books have it. But in the most Reverend Father in God *John*, Bishop of *Ely*'s Manuscript, it runs far otherwise, and truer, as we may see in the second Book of the ancient Northern Literature, or in *Humphrey Wanley*'s most correct historical and critical Catalogue of old Northern Books, pag. 287<sup>th</sup>.

Nu we sceolon herizean.	<sup>a</sup> Eorðan bearnum.
Deofon ricef weard.	Deofon to <sup>b</sup> nofe.
Metodes mihte.	halig scippend.
And his mode gedanc.	Da middangeard.
Peopc wuldor fæder.	Moncynner weard.
Sw he wundra gehwær.	Ece drihten æfter teode.
Ece drihten ond onsteald.	Firum folcan.
He æfter scop.	Frea ælmihtig.

Which translated has this Signification:

*Now will we praise the Governour of the Heavenly Kingdom (or Heaven,) the Power of the Lord, and the Purpose of his Mind, and the Deeds of the Father of Glory: Who, as he wonderfully existed, hath always remained from the beginning Lord Everlasting. He, after he had fashioned the sacred Firmament, made it first for a Covering to the Sons of Men. Then he, the Protector of Mankind, Lord-Eternal, and God Almighty, ordained the Earth for Man's Habitation.*

Having laid this Foundation first, our Author produces a great many Rules, by which the *Anglo-Saxon* Poetry may be plainly understood by those who are well acquainted with the Prose of that Tongue; to which he adds some famous *Dano-Saxon* and *Norman-Saxon* Poems intire, and remarkable Specimens of others. The first of these is a Poetical Calendar, translated into *Latin*, where-

<sup>a</sup> Eorðan] Elba in the MS.

<sup>b</sup> nofe] til in the MS.

in it is observable, that this *Menology*,<sup>13</sup> wrote at the Command of some *Anglo-Saxon* Bishop, or King, who reigned after the Dissolution of the Heptarchy, makes mention of no Saints except Pope *Gregory*, and *Austin* the Monk, whom the *Anglo-Saxon* Church always venerated as Apostles, and St. *Benedict*, whose Order flourished much amongst the *English*, besides the Virgin *Mary*, and the holy Apostles, whose Festivals the Church of *England* celebrates at this very time. Nor are any Epithets given to the Virgin *Mary*, but those which the Church gave her in the purest Ages, agreeably to her own Prediction in her divinely inspired Hymn. *Hickes* has added very learned Notes upon this *Menology*, wherein he treats largely of the Names of the Months, the Divisions of the Northern People, and their Festivals, and especially of those called *IOL*,<sup>14</sup> which the Northern Antiquarians contend greatly

<sup>13</sup> *Menology*] It answers to a *Martyrology*, wherein the Lives of the Saints in short, or their Names only, are cited, and it is different from what they call *Menaion*, which is like the *Papist's Breviary*. (*Collier's Great Historical, &c. Dictionary*.) This Poetical *Menology*, was copied from a MS. in the *Cotton Library*, marked *Tiberius*, B. 1. 2. See the 203<sup>d</sup> Page of the 23<sup>d</sup> Chapter of *Hickes's Anglo-Saxon, &c. Grammar*, where you will find this *Menology*.

<sup>14</sup> *IOL*.] or *Iul*, *Iula*, (*Dan. Sax.*) and *Iehol*, *Leol*, (*Angl. Sax.*) and at this Day amongst the *Northern English*, and *Scotch*, *Yule*, *Youle*, signifies the solemn Festival of *Christmas*, and were Words used to denote a time of Festivity very anciently, and before the Introduction of Christianity among the Northern Nations. This Feast the *Scotch Rubrick*, which appoints four Psalms to be read on their great Festivals, has express'd in red Letters, *Youle*, or *Christ-*

*mas* Day. Learned Men have disputed much about this Word, some deriving it from *Julius Caesar*; others from *Gehpeol*, a *Wheel*, as *Bede*, who would therefore have it so called, because of the return of the Sun's annual Course after Winter-Solstice: But he writing *de ratione Temporum*, speaks rather as an Astronomer, than an Antiquary. The best Antiquaries derive it from the Word *OL*, *Ale*, which was much used in their Festivities and Merry-Meetings. And the I in *IOL*, *Cimbric*, *IUL*, as the *Le* and *Li* in *Iehol*, *Leol*, *Liul*, *Saxon*, are premised only as Intensives to add a little to the Signification, and make it more emphatical. *OL*, or *Ale*, as has been observed, did not only signify the Liquor then made Use of, but gave denomination likewise to their greatest Festivals; as that of *Gehol*, or *Yule*, at Midwinter (*Midpýnter-mæsse-dæg*) and as is yet plainly to be discerned in that Custom of the *Whitsun-Ale*, at the other great Festival, (*Midsumeres-mæsse*) about:

about. That they were Heathenish, and that the Nativity of *Christ* succeeded in their stead, is most certain. But the Dispute lies concerning the Origin of the Word. Rejecting then the Opinions of *Bede*, *Pontanus*, *Verelius*, *Wormius*, and others, he gives us his own. The Principal Feast he affirms, was called IOL, (from whence the *Scottish* word, *Yule*, for the Nativity of *Christ*) from OL, *Convivium*, a Feast, (from whence our word *Ale* comes, being an usual liquour at Feasts,) and I, set before it additionally, to which the *Saxon* *Le* answers, so that IOL, *Scando-Gothick*, and *Leol*, *Saxon*, is the greatest and famousst Feast of the whole Year.

To this notable Specimen of *Dano-Saxon* Poetry, which concludes the 23<sup>d</sup> Chapter, he adds others of the *Semi-Saxon* and *Norman-Saxon* Poetry in the 24<sup>th</sup> Chapter, which is the last of the *Anglo-Saxon* Grammar. We may see in them the manner of our present Poetry, which ends in Verses of the same sound. The *Semi-Saxons* quite laid aside the use of the Variations of Nouns and Verbs, and the syllabical Augmentations of the ancient *Anglo-Saxon* Tongue : And were either ignorant of, or disregarded the

re-dæȝ.) So that the two *Yules* were, the one at *Christmass*, and the other at *St. John Baptist's*; tho' as there are two Months, both Festivals upon one and the same account, *December*, (the twelfth Month,) and *January* (the first Month) of the Julian Year, and as *December* is called *Se æppa Leola*, (*Geola prior*, the first *Yule*,) and *January* *Se æftera Leola*, (*Geola posterior*, the second *Yule*,) we may discern three *Yules* of the *Anglo-Saxons* in the whole Year. If it be enquired, how these Heathen Solemnities came to be continued after our Ancestors received Christianity; it may be presumed that this Indulgence was connived at, the more easily to forward their Con-

version, who were tenacious of their ancient Rites and Customs. And it was judged more safe and prudent, by the Doctors of Christianity, to substitute the observance of the Christian Solemnities, in the room of the Heathen Feasts, under a regulation of greater Modesty and Sobriety, than to abolish all at once, and abridge them entirely of their Freedom. (See this particular Note amongst the rest upon the *Menology*, for further satisfaction. It is a long, learned, and curious Note. See also the 29<sup>th</sup> and 30<sup>th</sup> Pages of the *Appendix* to Mrs. *Elstob's Saxon-Homily*, in the Note upon the *Saxon* Word *Lehol*

Quantity

Quantity of Syllables which the ancient Poets had in such esteem. The first *Semi-Saxon* Specimen he produces is taken from a Song, consisting of *cxcī Strophæ* <sup>15</sup>, every one of which is composed of four Verses, the 2<sup>d</sup> and 4<sup>th</sup> whereof answer one another at their close, which we call *Rimes* : Here is one, for Instance !

Senbe god biſopen him Man  
De phile he mai to heuene.  
Fon betere iſ on elmeſſe biſopen  
Danne ben aſten ſeue.

*Let a Man ſend his Good Works to Heaven before him, whiſt it is in his power ; for one Act of Charity before Death is more to be eſteemed than ſeven after.*

Next follows the Life of St. *Margaret* in *Norman-Saxon* in falſe Rime, illuſtrated with explanatory Notes. *Hickes* exhibits this entire ; and indeed it is worth reading, for the Verſes are by no means inelegant, and clearly manifeſt the Variety of the *Engliſh* Tongue. He produces after that the bittereſt Satyr of that Age upon the Monks and Nuns, explained alſo by Gloſſary-Notes. A Tranſlation of St. *Athanaſius's* Creed in Verſe closes up the whole. All theſe were wrote before *Henry* the Second's time. Thus much for *Hickes's Anglo-Saxon* and *Mæſe-Gothick* Grammar, which juſtly merits the name of a TREASURE.

Our Author at his ſetting out to write a Grammar of the *Franco-Teutonic* Language, (I mean of that which the *Franks*, and a great part of *Germany*, ſubject to *Charlemagne* and his Sons, uſed,) begins with the Letters, of which he exhibits out of MSS. various Alphabets, elegantly engraven in Copper-Plates. He proves, that the *Franks* made uſe of Letters before they received the Chri-

<sup>15</sup> *Strophæ.*] A *Strophæ* is a certain Order of Verſes.

stian Faith. He cites the Authors who wrote in that Language : The first of whom is *Hrabanus Maurus*, who in the 9<sup>th</sup> Century, from being Abbot of *Fuld* <sup>16</sup>, was elected Archbishop of *Mentz* : He made *Latino-Teutonic* Glosses, (or explanatory Notes) on the Parts of an Human Body, which *Melchior Goldastus* published in the second Tome of his History of Things relating to Germany. The next is *Otfrid* of *Wizamburg*, (or *Weiffemburgh* <sup>17</sup>), a Disciple of *Hrabanus*, who wrote many Volumes in his own Country-Language, a great part of which are lost, and some published ; particularly, a Paraphrastical Volume upon the four Gospels in false Rime, divided into four Books. *Willeram*, Abbot of *Urspurg* <sup>18</sup>, follows *Otfrid* ; who paraphrastically translated the *Canticles* into the

<sup>16</sup> *Fuld*.] The Territory of the Abbey of *Fuld* is a large, rich Country, lying South of *Hesse*, and North of *Hanaw*, *Reineck*, &c. extending about thirty Miles in length. The chief Town *Fuld*, stands upon a River of the same Name, forty Miles East from *Marpurg*, and forty-five North East from *Hanaw* : The Monastery is of the *Benedictine* Order, and one of the noblest in all Europe ; it was founded in the Year 744, by *S. Boniface*. and endowed with great Privileges by several Emperours. The Abbot is Lord of the Town and Country, Primate of all the Abbots in Germany, a Prince of the Empire, and sits in the general Diets at the Emperour's Feet. (*Moll's Geography*.)

<sup>17</sup> *Weiffemburgh*.] It was an Imperial City before the French Wars, and much honoured by *Dagobert*, King of France, who presented it with a large Crown of Silver, but now it is subject to the French. It is situate on the River *Lutra*, about ten Miles West from the *Rhine*, sixteen North from *Haguenaw*, and twenty-five South West from *Spire*. (*Moll's Geography*.) I will give you also what

*Collier* says of this Town in his great *Historical, &c. Dictionary*. "*Weiffemburgh*, a City of *Alsacia*, in the Territory of *Wasgow*, towards the Borders of the *Palatinate* of the *Rhine* ; called "*Cron-Weiffemburg*, to distinguish it from another of the same Name in "*Bavaria*, in the Territory of "*Aichstadt*, near the Fountains of *Rednitz*, &c. It is situated upon the River *Lutter*, four German Miles from *Hagenaw* to the North, and six from *Strassburg*. "*Dagobert* King of France, built here a celebrated Monastery in 623, which in 1496, was changed into a College. By the Peace of *Munster*, this Place was granted to France ; and in 1673, suffered much by the Germans, but is now re-building." Of this Monastery, our *Otfrid*, I take it, was certainly Monk ; *Moll* took no notice of this Monastery, built by the King of France, and *Collier* omitted the Silver-Crown, given by the same King to this City.

<sup>18</sup> *Urspurg*.] It is *Mersburg* in *Tritheimius*. See the Notes of the 6<sup>th</sup> Page of *Hicke's Franco-Teutonic Grammar*.

Francis

*Francic* <sup>19</sup> Language five hundred Years ago. <sup>20</sup> *P. Merula* published *Willeram* in the Year of *Christ* 1598, and *Francis Junius F. F.* (the Son of *Francis*,) embellished it with Remarks in 1655. Besides these printed Books, *Hickes* had two MSS. also; the one *Tatian's* <sup>21</sup> *Evangelical Harmony*, which *Francis Junius* left behind him, ready for the Press; the other, a Poetical, Harmonical, and Paraphrastical Book upon the four Gospels out of the *Cotton* <sup>22</sup>

<sup>19</sup> *Francic-Language.*] Of *Francus* (*Franc*,) a Family Name the old Germans made *Francisc*, *Francisg*, otherwise *Frankisc*, *Frankisg*. Hence comes the Latin Word *Franciscus*, which often occurs in an Elegiack-Poem of *Ernoldus Nigellus*, of the Acts of the Emperor *Ludovicus Pius*, (*Lewis the Godly*.) So we read in *Eginhart's* Life of *Charles the Great*, he wore the Dress of the Country, to wit, the *Francisc*. *Isidore* also, the Archbishop of *Seville* in *Spain*, affirms in the 16<sup>th</sup> Chapter of his 18<sup>th</sup> Book, that the oblong Axes (or Hatchets) that the *Francs* used of old in War, were called *Francisc* Axes, &c. *Osfrid* too in the first Chapter of his first Book calls *Linguam Francicam*, the *Frenkisg* Language: And so writes *Peter Lambecius* in the 418<sup>th</sup> Page of the 5<sup>th</sup> Chapter of the 2<sup>d</sup> Book of his Commentaries on the Emperour's Library at *Vienna*, the Capital of *Germany*, and the Residence of the Emperours. (This Library, according to *Moll*, consists of eight Chambers, which contain a very valuable and numerous Collection of printed Books, besides a great number of Manuscripts, and is excelled by no Library in *Europe*.) But as the Latin Words, *Succus*, and *Dacus*, (a *Swede*, and a *Dane*,) are formed from the ancient Words *Suenskur* and *Danskur*; by rejecting the rougher (or harder) Letters *ns*; and as *Anglicus*, and *Scoticus* are formed from the *Anglo-Saxon* Words, *Englisc* and *Scotisc*, by re-

jecting the hissing Letter, so the Masters of the middle *Latin*, made the *Latin* Word *Franciscus*, from the old German Word *Francisc*, or *Frankisc*, for the better Pronunciation. (See the 5<sup>th</sup> Page of *Hickes's* *Franco-Teutonic* Grammar, both in the Text and Notes.)

<sup>20</sup> *P.*] *Paul Merula*.

<sup>21</sup> *Tatian's Evangelical Harmony.*] By *Collier* it is called (in his great Historical, &c. Dictionary,) *Diateffaron*; but (if it be the same Book, as I believe it to be,) it is called by *Hickes*, *Monoteffaron Tatiani*, in his general Catalogue of Northern Books, at the end of his *Anglo-Saxon*, and *Mæso-Gothick* Grammar 4<sup>to</sup>. under the particular Head, *Francic*, (or *Francisc*) MSS. amongst the Books of *Junius*.

<sup>22</sup> *Cotton-Library.*] Of this noble Library at *Westminster*, which goes under his Name, *Sir Robert Cotton* was the Founder. This Collection, consisting of Manuscripts, affords a large Variety of Chartularies, Registers, and Schemes, relating to the Discipline of Monasteries: Here is likewise to be seen a Copy of the four Gospels, with a *Saxon* Interlineary Version, above a thousand Years old: To these we may add, the Lives and Martyrdoms of the *English*, *Welsh*, *Scotch*, and *Irish* Saints. This Library is likewise furnished with an extraordinary Collection of Heraldry, in which, besides some Tracts, giving an account of the Original of bearing Arms, together with

Library, which, to the best of his Judgment, he concluded to be *Franco-Teutonic*. This Book *Hickes* sets the greatest Value upon, as that, which, (in his Opinion) excells all Books wrote in the *Franco-Teutonic*, in its Plenty of Words, and Loftiness of Expression; by these Helps, as also by the Assistance of the Life of St. *Annon* in Rime, he composed his Grammar with the utmost Accuracy, wherein he treats of all the Parts of Speech in a clear Method.

To the *Franco-Teutonic* Grammar he adds a little Dictionary of some *French* and *Italian* Words, whose Originals are to be fetched from the Northern Languages only, and with it a Tract of the Poetry of the *Franks*. In this Dictionary he demonstrates how miserably *Ferrarius* and *Menage* blunder in their Originals of a great many Words. I will give you an Instance or two. *Addobber*, an obsolete *French* Word; *Addobbare*, in *Italian*; *Ornare*, in *Latin*; to adorn, properly with regard to Apparel; in the *Islandic*, at *dubba*, *Equitem facere*, in *Latin*; to dub one a Knight. From thence, because a Knight at his Creation is generally adorned with a splendid Habit, *Addobbare* signifies to adorn. *Menage* derives it from the Word *Duplex*, thus: *Duplex*, *Duplus*, *Dupus*, *Dobo*, *Dobbare*, *Addobbare*.

with the Descent of several noble Families, besides these, I say, there are to be seen the ancient Forms and Solemnities at Coronations, Royal Meetings, Entertainments of foreign Princes and Ambassadors; the Business, Distinctions, and Precedency of the great Officers at Court; the Regulation of Noblemen's Funerals, of Tilting and Turnaments, amongst which there is likewise the Original Patent of Incorporation, granted to the Herald's Office by King *Richard II.* To go on, there is likewise a vast Collection of *English* History, both Sacred and Civil, from whence *Cambden*, *Speed*, *Dugdale*, and *Spelman* had no little Assistance. To which we may add abundance of

State-Papers, such as Original Letters of Princes, Forms of Treaties, and Confederacies, and publick Regulations of Trade: The Debates and Privileges of Parliament, and Privy-Council, the Jurisdiction of Courts Ecclesiastical and Civil, the Revenues and Prerogatives of the Crown, Discoveries of Navigation, &c. Besides a great number of MSS. upon these Heads, there is Variety of Curiosities in other Parts of Learning, and all ranged under such methodical Distinctions of Classes and Numbers, that the whole Library may (without any difficulty) be made use of. [*Collier's* great Historical, &c. Dictionary.]

E

Falda

*Falda, Plica Vestis*, in *Latin*; the *Fold of a Garment*; in *Francic*, *Fald*; in *Gothick*, **FALLA**; in *Anglo-Saxon*, *feald*; thence in our Language, *Fold*. *Menage* derives it from *farciendo*, whence *fartum*, and by changing *r* into *l*, *Faltum*, and *Faldum*.

*Harpe*, in *Latin*, *Cithara*; in *Anglo-Saxon* *heappa*; in *Scando-Gothick* **Harpa**.

*Mano*, in *Italian*; *Multitudo*, in *Latin*; a *Multitude*; not from *Manus*, a *Hand*; but from the *Gothick* Word **MANAREI**; or the *Francic*, *Manio*, which has the same Pronunciation.

*Soupe, Jusculum*; in *Cimbric*, **Soup, Supa, Sappa, Soppa**; the Verb **at coppa**, (in *English*, *to sup*, from the *Saxon*, *Supan*,) *sorbere*.

*Touer un Vaisseau*, in *French*; in *Latin*, *Trabere navem funibus*; in *Francic*, *Ziohan*. In *Saxon*, *Tehoan*, *Trabere*; and thence, to *Tow*, in *English*.

These few Words may be sufficient. But he who has a mind to see more of this sort, will be abundantly satisfied in the Words, *Aggrappare, Alabarda, Aringo, Attaccare, Baratta, Botega, Bozzo, Cito, Compagnon, Falo, Fol, Fra, Gramo, Orlet, Seneschal, Senno, Spanna, Strale, Vassus*.

The *Franks* have two sorts of Poetry. The one true Metre, wherein the Quantity of Syllables, and a nice Disposition of Words in a due order are observed. Such is the ancient *Cotton-Harmony*, out of which *Hickes* produces notable Specimens, translated into *Latin*. The other, false Metre, ending in Rime. Of this sort is *Otfrid's Evangelical History*, which the famous *John Schilter* (a Lawyer of *Strasburgh*,) of blessed Memory, had determined to re-print, had he not been taken off, (alas!) by an untimely Death. A Specimen of that Work *Schilter* published long ago, the best Part whereof is here exhibited: *Otfrid's* Dedication of the Work is thus inscribed to *Lewis King of the Franks*:

LUDOVICO

LUDOVICO ORIENTALIUM REGNO-  
RUM REGI SIT LAUS ÆTERNA.

*To Lewis King of the Eastern Kingdoms perpetual Renown.*

This Dedication is made up of Tetrasticks, (or Stanzas of four Verses,) disposed in such a manner, that the first and last Letter of every single Tetrastick is the same, and the first and last Letters, (or the Beginnings and Endings) of all the Tetrasticks exhibit on each side of the Song (or Poem,) downward the above written Title.

Ludouuig thér snello  
thes uuifduames follo  
er Ostarrachi rihtit al  
so Francono Kuning Sca L.

Lewis, *the Courageous,*  
*Full of Wisdom,*  
*Governs the Eastern Kingdom (of the Franks)*  
*As a King of the Franks ought to doe.*

The Life also of St. *Annon* is in false Rime, and *Hickes* produces some such Hymns, with which he concludes his most excellent *Franco-Teutonic Grammar*.

The *Islandic Grammar* of *Runolphus Jonas* is the last, re-printed by *Hickes* at *Oxford*. But now he has added many things of his own, especially when he treats of the ancient *Runic Monuments* of the *Cimbri* (or *Danes*.) He exhibits a great many of their Alphabets, and Specimens of the Writing, used by the *Scando-Goths*, in six most curious Copper-Plates; and in one of those he fetches with a wonderful skill, those very old *Runic Letters* from the *Latin* and *Greek*. Of the rest I have nothing to say farther in this place, since they are almost all in the first Edition.

Let us go on then to the *Dissertation concerning the Excellence of the Northern Languages*, which at the pressing Instances of Sir *Bartholomew Shower*, (a Lawyer,) *Hickes* undertook to write: Herein he discourseth of the Usefulness of those Languages in many respects, clearly, and with mature Judgment; and produces also many excellent Things out of MSS. altogether unknown to the learned World hitherto, to make good what he advances. Of these Things I must treat a-part, and more largely than of the preceding, that what the Author has performed in this vast Work, and what Use and Benefit this *Herculean* Labour may be of, may more plainly be known.

He begins with things that relate to the Origin of the Laws and Customs of our Courts, and from thence, having an opportunity offered him, illustrates others also that belong to the Law of *England*, as they come in his way. Every body knows, even Foreigners and Novices in Geography, that *England* hath been divided ever since the *Saxon* Times into Provinces, (which we call *Counties* or *Shires*.) In every one of these *Counties*, Courts were solemnly held twice a Year, wherein Testaments, (or Wills,) Sales, and other Donations and Alienations of Goods moveable or immoveable, were ratified and confirmed, to which there was a lawful Appeal for determining Suits in inferior Courts. *Hickes* exhibits a Record of a certain County-Court in *Herefordshire*, in *Saxon*, which *Robert Harley*, a very great Man, Privy-Counsellor, and one of the Principal Secretaries of State to the Queen at this very time, communicated to him. It appears by it, that the Bishops used to preside in those Courts, together with the King's *Reeve*, whom they called *Alderman*, or his Deputy, and with all the *Thanes* or *Free-Men* of the same County, those I mean, who possessed Lands in their own Right. This Suit was Testamentary, (or about a Will.) He produces

duces another Record also of a County-Court, in *Saxon*, wherein a Sale of Lands, about which there was a Suit betwixt the Seller and Buyer, was determined. It is evident by these Acts, that Women, both Ecclesiasticks and Laicks, were present at those Courts.

The Suits of all the *Thanes*, or of the greater Number of them at least, were ended by Suffrages, (or Voices,) not by twelve Men, as it hath been the Custom since the *Norman Times*.

These Acts, as also the Manumissions of Servants, and almost all Contracts of what Sort soever, whereof our Author produces a good many Forms, were registered in Gospel-Books, and Parchment-Liturgies, which were kept in Monasteries of the better note. Of these Forms there is a wonderful Variety. One of them exhibits a Privilege, granted by *Osborn* Bishop of *Exeter*, to the Monks of *St. Nicolas*, to notify their Day and Night Hours of Prayers by the ringing of Bells, upon this Condition, that they should twice a Year, namely, on *Palm-Sunday*, and *Easter-Sunday*, walk together with *St. Peter's* Canons of *Exeter*, in solemn Proceffion. He produces many Forms too of Societies, or Fraternities, chiefly in the Diocese of *Exeter*, instituted to promote Piety, and maintain Charity one with another. These Societies depended upon the Bishops; and every Fellow obliged himself to pay to the Canons of *Exeter*, annual Oblations for himself, as also for the Souls of his deceased Brethren. The Names of the Fellows, and of the Places they inhabited, are wrote in Parchment. He gives Instances likewise of two famous Societies; the one of Monasteries with Monasteries, with the Bishop's Approbation; the other of Lay-men, promising one another mutual Assistance in any Adversity whatever. At last, after he had given us many Forms of Manumissions, he shews clearly how Various they were, and with what Humanity our Ancestors carried themselves towards their Servants.

The Names of Witnesses who were present at whatever Contracts he produces the Forms of, he carefully reckons up, that from hence he might take Occasion to treat of the Names and Surnames of the *Anglo-Saxons*. For many Witnesses were very often made use of to one and the same Contract, and their Names were set to it singly, (unless they were difficult to be counted in Order, as it most commonly happened in the County-Courts.) So that by the Names which our Author has printed along with the Charters he has published, we may perfectly understand the *Anglo-Saxon* and *Norman* Surnames with the greatest Ease.

These Surnames may be reduced to three Kinds: They were mostly taken either from a Place, or from Affections of the Mind or Body, or from the Names of Parents, which the Grammarians call *Patronymicks*.

Those which were taken from Places, were usually expressed by the Particles<sup>23</sup> æt, on, in, &c. as, æt Frome, at Frome; æt Stoke, at Stoke, &c. *Patronymicks* are of two Kinds; either those that end in ing, or those that had Suna<sup>24</sup> (Son) added to them. Thus Putting is Putt's Son; Snelling, Snell's Son; Tulling, Tull's Son. But ing

<sup>23</sup> Particles.] By the *Anglo-Saxon* Præpositions, æt, on, in, or inna; or by the *Dano-Norman* a, which signifies in, or by the *Gallick-Norman* de. (See the 23<sup>d</sup> Page of the *Epistolary-Dissertation* itself.)

<sup>24</sup> Suna.] Or Sunu, or Sune, for which the *Norman-Saxons* wrote often s, only for shortness. Of these *Patronymicks*, *Hicks* tells Sir *Bartholomew Shower* three things are observable. The Second is taken Notice of by *Wotton* in the Text; the First and Third I here give you. The first Observation is, that some proper Names of Men, ending in ing, are to be fetched from the *Dano-Saxon* ing, which signifies pratum, a Meadow, (or Green-Field,) as *Deceaping*,

(from whence comes our *English* Word *Shipping*;) which are to be reckoned amongst Local-*Proper-Names*. The Third is, That the *Anglo-Norman* ing, is changed into ig, by throwing out the n (N,) and ig again into Y or I. Thus we read Dunning (*Downing*;) and Dunning; Putting and Puttig. So from Tulling we have Tullig, and from Tullig, Tully; from Teolling, Teollig, and from Teollig, Teolly, or Tolly; both which are now *English* Family Surnames. And from the *Patronymick* Pending, Penning likewise is formed, and thence the *English* Family Surname Penning, and Penny. (See the *Dissertation*, in the Text and Notes, the 24<sup>th</sup> Page.)

with the old Northern People signified *Young*; so as *Snell*ing, was *Snell Junior*, (or the Younger,) &c. Almost all the Genealogies of the *Anglo-Saxon* Kings, mentioned in the *Anglo-Saxon* Chronology, are expressed in this Form. Of those names which have *Suna* added to them, there are many; as *Gobpine Leopiner Suna*, whence our *Johnson*, *Thompson*, *Ralphson*, (the Sons of *John*, *Thomas*, *Ralph*,) and others are derived. Many also were taken from Affections of the Mind and Body: Thus *Ælfric se hwita*, *Sewi se ræda*, are called, (*Ælfricus Albus*, *Serwius Rufus*,) *Ælfric the White* <sup>25</sup>, (or *Fair*,) *Sewi the Red* <sup>26</sup>. So the *Saxon* Name *semæne*, or *seomæne*, which signifies *that great, famous, illustrious Man*, passed into the Family-Name *Somers*, &c. Some were ludicrous; as *Spetlether*, (from a very thick and mucous Spittle, resembling a Skin soaked in Water.) *Butapeit*, (a *Norman-Saxon* Word) denoting, (if I be not mistaken <sup>27</sup>,) a Man, who never farts, or breaks wind backwards. *Trenchard*, (a valiant Knight, or a hard Drinker,) the Surname of an ancient and noble Family of the *West-Angles* long ago; and such like.

But these Surnames were not Family Names, but Personal. Before the coming of the *Danes* into *England*, the *Anglo-Saxons* seldom used Surnames: The *Danes* made use of them pretty often; and after the *Danes*, the *English* too,

<sup>25</sup> *The White.*] Hence our *English* Surname *White*. (See the *Dissertation* as above.)

<sup>26</sup> *The Red.*] Hence our *English* Surname *Red*. (See the *Dissertation* as above.)

<sup>27</sup> *If I be not mistaken.*] For *Hickes* says, there are some Surnames, that have either no Signification at all, or but obscure ones; as *Semer Spetlether*, *Ricard Kykebeau*, *Ælfgar Hellebula*, *Afcytil Butapeit*, *Ricard Trenchard*, *Ægeiric*

*Bygga*; all which seem given rather by Chance than Design, unless that *Bygga*, coming from the *Saxon* Verb *bycgan*, *ædificare*, to *Build*, signifies a *Builder*; and *Trenchard*, in *Dano-Norman*, *Dreng-hard*, and *Drenc-hard*, a valiant Knight, or hard Drinker. For the ancient *Danes* and *Norwegians*, from whom the *Normans* are sprung, thought it as brave and praise-worthy an Act, to stand to and get the better in their Cups, as to fight it out and conquer in a Field-Battle.

as it appears in the Charters made in the Reigns of *Canute*, and *St. Edward*. And that Great *Danish* Hero, *Odin*, is Πολυώνυμος<sup>28</sup>, (or called by several Names,) in the *Islandic-Edda*, (or History.) *Canute*, to whom the *English* Writers give one Name, is almost always called by the *Danish* and *Norwegian* Historians, *Canute hin Riki*<sup>29</sup>, and *Hin Froda*<sup>30</sup>. The *Normans*, as being the Offspring of the *Danes*, had the same Custom. So *William I*, is called *Bastardus*, (the *Bastard*,) *William II*, *Rufus*, (or *Red-haired*,) *Robert*, the Son of *William I*, *Courthouse*, (from wearing short Breeches;) and *Henry I*, *Beau-clerk*. Yet these Surnames were scarce ever Family-Names amongst the *Normans* before the Holy War, during the rage whereof, almost all Soldiers had Arms peculiar to themselves, painted upon their Shields. Afterwards in *Henry the Second's* Age, the Surnames, which before had been appropriated to Individuals, were taken by Families or Tribes descended from them, to distinguish themselves from others.

Having done with these, he discourses at large of the Trial of Causes, (or Suits) by twelve Men, which hath been in use among us ever since the first *Norman* Times. He shews, that Causes, determined in the County-Courts by the Suffrages, (or Voices) of the *Thanes*, (or Free-Men) that were present, were not to be further put off to other Judges; and that Juries of twelve Men were en-

<sup>28</sup> Πολυώνυμος.] As *Alfader*, *Aldfader*, *Herra*, *Hnikari*, *Ome*, *Oske*, *Suidor*, and a great many such like, which may be seen in the first Part of the *Islandic-Edda*, (or History,) Story the Third; and in the Second Part concerning the various Names, (or Appellations) of *Odin*, the ancientest of the *Danish* Gods. (See the 26<sup>th</sup> Page of the *Epistolary Dissertation*.)

<sup>29</sup> *Hin Riki*] *D I V E S*, the Rich.

(See the *Dissertation* as above.)

<sup>30</sup> *Hin Froda*.] *S A P I E N S*, the Wise, from *fræde*, *doctrina*, Learning, &c. *fróðdur*, *eruditus*, learned, &c. In *Gothick* *𐌺𐌹𐌸𐌰𐌿𐌳𐌹*, *Sapiens*, Wise, &c. whence *Abraham* is called in *Cædmon*, *ƿrōð*, Wise. (See *Hickes's Islandic Dictionary*, at the end of his *Islandic Grammar*, at the Word *fræde*, *Doctrina*, Learning, &c.)

tirely unknown before *William* the First's Time, (the undoubted Conqueror of *England* \*.)

He affirms, that *Æthelred's* Law <sup>31</sup>, by which twelve senior *Thanes* are, together with the *Reeve*, commanded to

\* *The undoubted Conqueror of England.*] See the 31st Page of the *Epistolary Dissertation*.

<sup>31</sup> *Æthelred's* Law.] Since *Hicks* thinks Dr. *Brady* an Author of good Authority, and quotes him out of the 76th Page of his *Compleat History of England*, concerning the twelve *Thanes* mentioned in *Æthelred's* Law, and the other twelve in *Senatus-Consulto de Montic. Wall.* I shall give you the Doctor's Words themselves at large, worth the Reading and Consideration of curious Readers, especially Antiquaries. "The Parity, (he says,) or Identity of Courts being shewn, the Method of Proceeding in them shall be considered. The very Forms are not to be found of what was done in the *Saxons* Times. The Learned *Selden* confesseth he could never find them. Some Conjectures I shall make of what was done here, and shew the Proceedings in *Germany*. 'Tis said in the fourth of King *Ethelred's* Laws, made at *Wan-*  
"ting, (in the 896th Column of *Brom-*  
"ton,) *et babeantur Placita in singulis*  
"*Wapentachiis*; and let Courts be held  
"in every *Wapentach* or *Hundred*, and  
"let twelve of the most knowing, (so I  
"translate *Seniores* here) *Thanes*, (or  
"Freemen) assemble and meet with the  
"Centenary or Governour of the *Hun-*  
"dred, (so I render *Præpositus*,) and  
"swear they will accuse no innocent Per-  
"son, nor spare one that is guilty. These  
"twelve *Thanes* are commonly taken to  
"be Jurors, or Jury-men, and the other  
"twelve mentioned in *Senatus-consulto*  
"*de Montic. Wall.* by *Lambard*, fol. the  
"94th, six *Welsh*, six *English*, are taken  
"to be a Jury, *ex Medietate linguæ*, to  
"try the *Welsh* and *English* in those

"Parts; but these last in the very Law  
"are said to be Judges and Lawyers,  
"and not Jurors, and were to be pu-  
"nished in their whole Estates, if they  
"judged not according to Right and E-  
"quity, unless they could excuse them-  
"selves by pretending to be ignorant of  
"the Law; and the other twelve  
"*Thanes*, named in *Ethelred's* Law,  
"were no other but Judges, or Asses-  
"sors with the *Hundredary*, *Reve*, or  
"*Præpositus*, and sworn with him to  
"do every Man Right, and were the  
"same with the *Rachinburgii*, and *Scabi-*  
"*nini* of the *Germans*, who were  
"Judges, Coadjutors, and Assessors  
"with the *Comes*, and other inferior  
"Judges." Now, tho' I shall enlarge  
my own Note by them, I shall take leave  
to give you the Doctors Notes up-  
on these two Words, (*Rachinburgii* and  
*Scabini*) at large, they being very curi-  
ous. "The *Rachinburgii* were Asses-  
sors to the *Comes* in his Court or Mall,  
so called from the *Saxon* *Racha*, a  
Cause, and *Burgus*, a Burgh or City,  
as if we should say a City-Judge; they  
are often mentioned in the *Salic* and  
*Ripuarian* Laws, as Assistants to the  
*Graffio* or *Comes*. The *Scabini*, so  
called from the *Saxon* *Scheppen*, *ju-*  
*bere*, *monere*, were Assessors also with  
the Count, and sometimes, as Officers  
under him, judged Causes. A Sha-  
dow of these we retain still in our  
County and Hundred-Courts, (*Coke* in  
the Hundred and County-Courts, In-  
stitutes the 4th. Chapters, the 55th and  
and 56th,) where the Free-holders,  
*Señatores Curia*, Free-Suitors are  
Judges, and Judgment cannot be given  
in the Court by the Sheriff, but in the  
Presence of two, three, four, or more

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swear,

swear, that they will not condemn an innocent Man, nor spare a guilty one, has no relation at all to our *Juries*, (as we call them,) since these twelve *Thanes* were not chosen anew, as often as there was occasion to inquire of new Offences, but were the same nominated in every Hundred-Court, so that the Presidents were rather constant Assessors, than Inquisitors to be named by the Sheriff as there was occasion, whose Opinion, which we call *Verdict*, is carried to the Judge, who ought to pass Judgment according to it. Besides, these Acts of both Hundred and County-Courts are still extant to have recourse to, which demonstrate, that the twelve Men amongst the *Anglo-Saxons* were not either such Inquisitors, or Judges, as have been since the *Norman* Times, especially since *Henry the Second*. And further, that old Custom of ending Suits by the *Thanes*, (or Freemen) of the County began to grow out of use from *William the First's* coming to *England*, till the Time of *Henry the Second*, who, (after he had abolished Duel, or single Combat,) instituted the *Grand-Assise*, as our Lawyers call it, or the manner of determining Causes by twelve Men. But the *Normans* brought this Custom out of *Scandia*<sup>32</sup> into *France*, and our Author

“ Free-holders, which is now holden  
 “ sufficient to intitle them to be Judges,  
 “ and the Judgment there given. In  
 “ some also of our Corporations there are  
 “ Assessors, with the Major and chief Magistrate, as in *Cambridge* Judgment is  
 “ given by the Major and Bailiffs, which  
 “ are four in number, besides the Aldermen, &c. And we find in the Customs of the City of *Chester*, in  
 “ *Domesday*, there were twelve Judges  
 “ of that City in the Time of *Edward the Confessor*, which were the Men  
 “ or Feudataries of the King, Bishop, and Earl.” (Thus far Dr. Brady.)

<sup>32</sup> *Scandia*.] Or *Scandinavia*, a large Peninsula, or almost Island, which, ac-

cording to some, was a part of old *Germany*, and contains the Kingdoms of *Norway*, and *Sweden*, and part of *Denmark*. Some Geographers give the Name of *Scandia*, only to the South Part of this Peninsula, where are the Provinces of *Scania*, (*Schonen*, the Capital City whereof is *Lunden*), *Blekingia*, and *Hallandia*. *Scania* (*Schonen*) was formerly in the Possession of the Kings of *Denmark*, but in the Year 1658, it was left to the *Swedes* by the Treaty of *Roschild*. This Province was mortgaged by *Christopher the Second* of *Denmark*, to the Dukes of *Holstein*, and by them sold in 1330, to *Magnus* King of *Sweden*, for 70000 Marks, and *Waldemar* redeemed it from  
 demonstrates

demonstrates from the Laws of *Regner*, called *Lod-brog*, and from those of *Waldemar the Great*, yea, and from other Monuments of very good Credit, that the *Þemdae* 33 (as they called their twelve Men) were of the highest Antiquity as to their Institution, whom some *Sue-dish* Authors of no mean Reputation derive from *Odin*, (or *Othin*,) who had removed out of *Asia* into *Scandia*: And that those ancient Northern Conquerors were greatly pleased with the number Twelve, is abundantly evident from various Instances, taken out of the *Islandic* and Northern Histories.

From Trials by twelve Men, *Hickes* goes on to *Anglo-Saxon* Testaments, and produces a good many Forms of them entire. It appears by them, that the Number of Witnesses who confirmed the Testaments of Testators was uncertain, amounting to eleven, and sometimes more: That *Women* were made use of as Witnesses as well as Men: That *Women* had a distinct power to make Wills, and grant Legacies, even whilst their Husbands were living: That the Testimony of one good and honest Man was sufficient to confirm a Testament, if the Testator was extremely ill: That Heirs had no Trustees, whom we call Executors, to distribute Legacies to Legatees, according to the Intention of the Testator; but that the Hundred-

the *Swedes* in 1341. This Country was converted by Bishop *Othinger*, in the Year 980. (*Collier's Great Historical, &c. Dictionary.*)

33 *The Þemdae.*] We read many things amongst the ancient *Danes*, *Swedes*, and *Norwegians*, concerning this Institution, which they call *Þamd*, or *Þaemd*, sometimes *Þembd*. And the Number of twelve Jurors was called by them *Þamd*, that is, *Nominatio*, because six of them indeed were named, (or chose)

by the Plaintiff, and the other six by the Defendant. So a Jury is called by the *Scots*, *The Pannell*, from the *Latin* Word *Paginella*, wherein the Names of twelve Jurors used formerly to be wrote; and a Jury is said by us *Impannellari*, that is, *Impaginellari*, to be Impannelled, because the Names of the Jurors are wrote now by the Sheriff, or his Under-Sheriff, in *Pannells*, or little Tables, &c. (See the 37<sup>th</sup> Page of the *Epistolary Dissertation.*)

Courts, (so called from Hundreds or Centuries, into which all Counties were divided,) or the Trithing-Courts, (so called from Trithings, which were the third Parts of Counties,) or the County-Courts took that upon them, from which also there was Liberty to appeal to the King; that they could not alienate by Testament Copy-hold-Lands, or Estates, without the King's Leave, altho' they bequeathed *Allodial* Goods, which they possessed Free and by Inheritance, as they would. All these, and many other Things relating to Wills, he fully proves by Testaments, and other authentick Evidences.

From Donations, which are not valid till after the death of the Donor, our Author proceeds to others that were executed by the Living: Of such we have Charters of *Anglo-Saxon* and *Anglo-Norman* Kings almost numberless; by which they gave Manors, and Lands to Churches, and sometimes to private Men: Many Originals of these are preserved in Libraries, particularly in the *Cotton*, and others, some whereof are genuine, and others spurious: Very many Copies are inserted, either in old Chartularies, or in Histories of old Churches and Convents, or preserved in Confirmatory-Charters of later Kings, which we call *Inspeximus's*<sup>34</sup>. But no body can rightly distinguish these Charters, especially if Originals, whether they be spurious or genuine, unless he be perfectly well acquainted with the Hands of every Age since the *Anglo-Saxons* received the Christian Faith, and their Differences, and the more remarkable Changes brought in by King *Ælfred*, or the *Normans*, of which he had discoursed at large before in his *Anglo-Saxon Grammar*.

But of the Phrases and Manners of Speech proper to every Age, *Hickes* is more copious. For whosoever shall

<sup>34</sup> *Inspeximus's*.] Letters Patent, so are the same with *Exemplifications*. called, because they begin after the King's (Cowel's Interpreter, at the Word *In-* Title with this Word *Inspeximus*, and *speximus*.)

publish *English* Charters hereafter, ought to be well versed in all these, unless he would heedlessly put off spurious for genuine. From Arguments of this kind, our Author pronounces almost all the *Anglo-Saxon* Charters inserted in the History of *Ingulph* of *Croyland* forged; since many Words and Expressions occur in them that favour of the *Norman* Times, or of those Ages at least that were of later date than those Kings, whose Names they bear. Thus, for Instance, when in a Charter of *Æthelbald* King of the *Mercians*, written, as is said, in the 716<sup>th</sup> Year of Grace, (Hist. of *Croyland*, Oxford Edition, pag. 2.) we meet with *Leuca*, *Libra Legalis Monetæ*, and other *Norman* Words and Phrases, and mention is made of *Black-Monks*, even before St. *Bennet's* Rule was received in *England*, (who had not that Name till St. *Romuald's* Time, a Monk of *Cassinum* 35, in the Year of our Lord 1070,) we may warrant that Charter forged.

From hence he goes on to the *Anglo-Saxon* manner of making publick Instruments; and has a long Discourse of

35 *Cassinum*.] *Cassinio*, *Casnum*, anciently a City of the *Volsi*, in *Latium Novum*, on the Confines of *Campania*, but now lying in rubbish; from which hath arisen the Town of *S. Germano*, distant about forty-eight Miles from *Naples* to the North, towards *Aquila*, five from the River *Gariglione*, six from *Aquino*, to the North West, and twelve from the Confines of the Pope's Dominions. Near to this Place is the Hill called *Monte Cassino*, upon which stands the fair Monastery of the *Benedictines*, where their Founder lived many Years, and where he also died. (*Moll's Geography*.) Now for what *Collier* says of it, which you will find fuller. " *Cassin*, " or Mount *Cassin*, a famous Abbey of " *Italy*, in the Kingdom of *Naples*, built " by St. *Bennet*, Patriarch of the Western

" Monks. The Town of *Cassin*, or " *Mont Cassin*, *Cassinum*, or *Mons Cassinus*, was in *Terra di Lavoro*, at the Foot of the Mountain where the Monastery is, and was a Bishoprick of the *Roman* Province. The Town of *St. Germain* is increased by the ruin of *Cassin*, whose Name is only preserved in the Monastery. The Chronicle of *Mont Cassin*, published in 1603, contains all the most remarkable Passages relating to this Order, and indeed relating to the whole Church, from the Year 542, to 1138. It is printed in four Books, the Three first were wrote by *Leo Ostiensis*, and *Petrus Diaconus* added the fourth, which begins in 1086." (*Collier's Great Historical, &c. Dictionary*.)

the Sign of the Cross, whereby both Donor and Witnesses confirmed *Anglo-Saxon* Writings, before *St. Edward's* Time, without Seals appendant ; and of the Order the Witnesses observed in signing : He affirms also, that Charters were sometimes valid, tho' not signed by Witnesses, provided they were recorded in the *County-Courts* ; yea, sometimes, tho' no mention was made of Witnesses for the same Reason. But these things, how frivolous and minute soever they may seem to those who are not curious, and make but light of Charters, are nevertheless of no little moment, since by the form of the Cross we are able to determine now and then the age of a Charter, provided it be an Original. For the *Anglo-Saxons* made a different Cross from the *Normans*. The latter beautified their Crosses with red or gilded lines ; those of the former were plain, and drawn with black Ink only, either Rectangular, or very near that form : The *Normans* too, during the Reigns of *William I*, *William II*, and *Henry I*, often set the Witnesses Names, corroborated with Crosses after the *Anglo-Saxon* Fashion, to which they added Seals of Wax appendant, according to the *Norman* manner. *Hickes* produces Instances of all these. But the Signings of the *Anglo-Saxon* Kings were but *Monograms* <sup>36</sup>, of which fort both *Mabillon* in his Work, *De Re Diplomaticâ*, and *Du Cange* in his *Latin Barbarous Glossary*, and others, have exhibited many.

Besides, the *Anglo-Saxons* almost always set the Year of

<sup>36</sup> *Monograms*.] *Prisci moris erat, usque ad ætatem E. vel inferius, in Chartis Regum et inferiorum Personarum baptismalia Nomina inceptiva solummodo littera designare, ut W. Dei Gratiâ Rex Angl. &c. H. Dei Gratiâ Londinensis Episc. &c. Et ita sæpissime in citandis testibus. (Vide Spelmanni Glossarium ad verbum, MONOGRAMMA.) It was an ancient Custom which continu-*

*ed to the Time of E. and later, for Kings and inferior Persons to sign Charters with the first Letter only of their Christian Names. As W. by the Grace of God, King of England, &c. H. by the Grace of God, Bishop of London, &c. And such was the Practice very often in naming Witnesses. (See Spelman's Glossary at the Word, MONOGRAM.)*

*Christ,*

*Christ*, the Year of *Indiction*, and very often the *Epaet*, all of them together to their Charters, (except perhaps in the 7<sup>th</sup>, and the beginning of the 8<sup>th</sup> Century,) all which the *Normans* neglected. The *Normans* also drew but a single Charter of one Donation, but the *Anglo-Saxons* for the most part two, often three, which were kept in different Places, and the Places expressed in the very Charters. But the *Anglo-Saxons* made their Charters in this manner. If two Copies only were to be drawn, then the Charter was writ twice upon the same Parchment, with the Word *CHIROGRAPHUM* 37 in Capitals, in the middle of the space between the two Draughts; which Word, cut in halves, belonged to both Charters, with the Ends of the Letters visible in both: But if three Copies were to be drawn, then the Charter was wrote over three Times upon the same Parchment, with a sufficient space left between every Charter, on which the Word *CHIROGRAPHUM*, (or some Word equivalent) was wrote; and the Parchment was cut into three Parts: and therefore the Parchments,

37 *CHIROGRAPHUM*,] To illustrate this still more, think me not officious in giving you what *Cowel*, (in his *Interpreter*) writes of this Word, at the same. "*CHIROGRAPHUM*, (says he,) is any publick Instrument of Gift or Conveyance, attested by the Subscription and Crosses of the present Witnesses, and called by this Name in the *Saxon* Times, which being somewhat changed in form and manner by the *Normans*, was by them called *Charta*. — In following Times, to prevent Frauds and Concealments, they made their Deeds of mutual Covenant in a Script, and Re-Script, or in a Part and Counterpart, upon the same Sheet or Skin of Parchment or Paper, and in the middle, between the two Copies, they drew the Capital Letters of the

"Alphabet, or sometimes the Word *Syngraphus* in the like great Letters, and then talliated or cut asunder in an indented manner, the said Sheet or Skin, which being delivered to the two Parties concerned, were proved authentick, by matching with, and answering to one another like the Tallies in Wood, or like our present Indentures in Writing. When this prudent Custom had for some time prevailed, then the Word *Chirographum* was appropriated to such bipartite Writings or Indentures. Such alternate Writings were likewise called *Scripta Chirographata*, in *Kennet's Paroch. Antiq.* Page the 177<sup>th</sup>. And *Chartæ Divisæ*, in the *Monasticon Anglicanum*, Tome the 2<sup>d</sup>. Page the 94<sup>th</sup>." (Thus far *Cowel*.)

(some

some of which are now extant) which shews the Letters cut in halves at either Extremity, demonstrate the Charters (which are drawn upon them) to be *Tripartite*: This Section was at first in a strait Line, afterwards in a Line snagged, or of an indented form; and from thence Deeds, which we call *Indentures*, have their Original.

It was usual also with the *Anglo-Saxons* in their Donations of Lands, either to Bishops or Monasteries, to write the Charters themselves in *Latin*, but the Boundaries in *Anglo-Saxon*; and when the Monks preserved their Writings in Chartularies, they transcribed the *Latin* Parts into Register-Books, but the *Saxon* describing the Boundaries of their Estates, were entered in other Books apart by themselves, or at the Ends of the Register-Books.

From these *Hickes* proceeds to trace out the Time, when the *Anglo-Saxons* first made their Donations in Writing. He affirms, that there were no written Charters before the 7<sup>th</sup> Century. Till then, during the Times of Heathenism, they ratified their Donations by a Staff, a Spear, an Horn, an Arrow, a Turf, and such like Tokens of Donation without Writings: Charters were introduced at the same time with the Christian Religion. A genuine Charter of *Æthelbert*, King of *Kent*, and the first Christian King amongst the *Anglo-Saxons*, is still extant in a MS. called the *Rochester-Text* <sup>38</sup>, and others of that

<sup>38</sup> *Rochester Text*.] As it is called, is a most famous Book belonging to *Rochester* Church, and kept there, but by the fault of the Writer, incorrect in many Places, and not to be relied upon. The whole Book is a Collection of divers things that were done in *Henry the First's* Time, made by *Ernulpb*, Bishop of *Rochester*, who died in the Year of our Lord 1124. As to the Chief Heads of those things that are contained in it, (such as *Hickes* says, were transmitted to him by a very learned Man, but not well versed in the *Anglo-Saxon* Language,) I refer you to the Catalogue of Northern Books, annexed to *Hickes's Anglo-Saxon*, and *Mæjo-Gothick* Grammar, under the Article (*in Rochester-Church*,) for brevity-sake.

Age, tho' but a few are now remaining in our Libraries. In that Century also, but towards the Conclusion of it, the Christian *Æra* began to be in use with the *Anglo-Saxons*; in the 8<sup>th</sup> it was more common: Those famous Antiquaries therefore, who affirmed that this *Æra* was not made use of before the Time of *Charles the Great*, were egregiously mistaken. But they set the Year of our Lord in their Charters different ways, sometimes at the Beginning, very often in the Middle, before the Names of the signing Witnesses, commonly at the End. And a great many *Anglo-Saxon* Charters are signed without a Date. Finally, *Hickes* observes, that all the Charters which shine with guilt Crosses, and painted Images, (or Figures,) such as have often deceived Men unexperienced in these things, tho' otherwise very learned, were spurious, and forged by *Anglo-Normans* long afterwards.

When he comes to speak of the Donations of the *Anglo-Saxons*, he observes, after this necessary Preamble for the obtaining a compleater Knowledge of Charters, that they were either Written, or Unwritten. Of the Unwritten there is but little to be said. They were such as were made either by word of mouth only, or in a more solemn manner, by the Delivery of an Horn, or a Sword, or a Helmet. The Horn, by which King *Canute* is reported to have given the Town of *Pusey* 39 to one *William Pi-*

39 *Pusey*.] Then runneth the River *Ocke* aforesaid, between *Pusey*, which they who are named *de Pusey*, hold yet by the *Horn*, from their Ancestors, as given to them in ancient Time by King *Canute*, the *Dane*, and the two *Denceworths*, the one and the other. (*Cambden's Britannia*, published at *London* in 1607, Folio, Page the 203<sup>d</sup>.) The same *Cambden*, in the 52<sup>d</sup> Page, writes thus much out of an old Book, concerning *Ulphus*, the Son of *Thorald*: " This *Ulphus* a-

" foresaid, ruled in the West Part of  
" *Deira*, (*Northumberland*,) and by rea-  
" son of the Debate that was like to  
" arise between his Sons, the Elder and  
" the Younger, about their Lordships  
" and Seignories after his Death, he  
" forthwith made them all alike. For  
" without Delay he went to *York*, took  
" the Horn with him out of which he  
" was wont to drink, filled it with Wine,  
" and before the Altar of God and  
" blessed *St. Peter*, Prince of the Apo-

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cot, is still to be seen. King *Edgar* confirmed the Privileges of *Glassenbury-Abbey* by the Gift of a *Scepter* 40, and lest the Monks should give, or sell it to any one, he commanded the Scepter to be cut in the middle. Written Donations were made with much Ceremony: If the Donation was made to a Church, the Charter of Donation was frequently laid upon the Altar of the same Church by the Donor. But the Rights that were conferred upon the Donees by those Writings were various: Our Author treats of them accurately. Sometimes a Donation was absolute, by which the Donee came to an ample Possession of what were the Donor's Rights: Sometimes the Donation was limited, by which the Donee had the Power only of giving that Donation to whom he would, either of his own Family, or of the Donor's: And sometimes Lands so given belonged to the Donee, either for his own Life, or the Donor's, or any other Person's whomsoever, mentioned in the Charter. We have a great many Instances of all these in old *Anglo-Saxon* Charters.

From the Donations of the *Anglo-Saxons*, *Hickes* goes on to their Laws. *William Lambard*, a famous Lawyer, published an Edition of them long ago, (namely, in the Year of *Christ* 1568,) which by the Care of *Abraham Wheelock*, came out afterwards at *Cambridge*, (in the Year of our Lord 1644,) enlarged with the Laws of *William I.* and *Henry II.* Both these Editions are very imperfect. Our Author wishes for an elegant third Edition, and paves the way for making such an one much more accurate than we have had published hitherto; and exhibits in the meanwhile the Laws of *Æthelbert I.* *Hlothair*, and *Ædrick*,

" files, kneeling upon his Knees, he  
 " drank, and thereby enfeoffed them in  
 " all his Lands and Revenues. Which  
 " Horn was kept in *St. Peter's Church*  
 " in *York* as a Monument, (as I have  
 " heard) until our Father's Days." (See  
 also the 84<sup>th</sup> Page of the *Epist. Dissertat.*)  
 40 *Scepter.*] This is to be found in the  
 eighth Chapter of the second Book of  
*William of Malmesbury's History of the*  
*Acts of the Kings of England.* (See the  
*Dissertation*, as above.

Kings.

Kings of Kent, in *Anglo-Saxon* and *Latin*, that were translated into *Latin* by *John de Laet* of *Antwerp* many Years ago, adding *Laet's* Annotations besides, wherein he makes a curious Comparison of these Laws with those of other Northern People. After whose Example he earnestly desires, that all our ancient Laws may be collated, and published, with the *Gothick* and *Swedish* Laws, which have been published both formerly and lately by very learned Men.

Our Author having explained all these things, which highly conduce to a more thorough understanding of the Origin of the *English* Laws, in a manner they deserved, hastens to others, whereby he may more plainly demonstrate the Excellence and Usefulness of this kind of Learning. Of which I must speak separately.

We have a great number of Homilies, wrote in *Anglo-Saxon*, that lie obscure in our Libraries. Many of these were taken out of the Homilies of ancient Fathers, as, *Austin*, *Basil*, *Gregory the Great*, and others; many, and the greater Part of them, were wrote by learned and pious Bishops and Presbyters, for publick Use, to be read over on Festival and Fast-Days. We have but two of these entire, the one *Ælfric's Paschal-Homily*, by which the Doctrine of the Church of *England* concerning the *Eucharist* is evidently confirmed, printed several times formerly; the other, relating to the Catholick Faith, which *Abraham Wheelock* added to his Remarks on *Bede*. *Hickes* exhibits here a Third, that was Bishop *Lupus's*, wrote in King *Æthelred's* Time, and translated into *Latin* by *William Elstob*, Rector of *St. Swithin's* in *London*, a Man perfectly well versed in this sort of Learning, in which the holy Bishop laments in a sensible manner, like another *Gildas*, the Miseries and Calamities which the *Danes* brought in upon his Country. Two Orders, (or Rules) for the

Observation of Faſts in *Anglo-Saxon*, are annexed to this Homily, which inſtruct us what to do, when an Enemy's Army ſhall invade *England*.

After theſe *Hickes* proceeds to Miſcellaneous Matters, of which he heartily wiſhes a *Saxon* Collection were compoſed. The Arguments which he propoſes to be handled in it, are theſe. I. Of the Coin of the *Anglo-Saxons*. Their Laws mention various ſorts of Money, as the *Thrymſa*, *Mancuſa*, *Penningus*, *Sceata*, *Styca*, *Ora*, and the like. *Hickes* attempts to ſettle the Value of theſe; and thus draws up his account, ſupported by the Teſtimonies of old Authors. *Penningus*, a Penny, the Name by which the *Anglo-Saxons*, as well as we, call the *Denarius* in *Latin*, was equal in Weight and Value to three of our Pennies: The half part of this was called *Healfſing*; the eighth part *Styca*. Five *Penningi* made a Shilling, which was a Sum of Money, but not a certain Coin. Four *Penningi* made a *Thrymſa*, or *Tremiſſis*, of which the ancient *German* Laws make frequent mention. *Sceata* is the fourth part of a Shilling, (or a *Penningus* and a quarter :) Six Shillings made a *Mancuſa*, or Mark: Sixty Shillings, or ten Marks made *Punda*, (called by us a *Pound*,) which was equal in Value to three *Engliſh* Pounds, and fifteen Shillings, (every one of which is the twentieth part of our Pound.) *Ora*, from the *Cimbric* Word *Mur*, or *Mun*, equalled twenty *Penningi*: This is what our Author offers about the *Anglo-Saxon* Money. II. The ſolemn Forms of Oaths. Many of theſe are ſtill preſerved in the *Rochester-Text*, a Book of venerable Antiquity: The Oath of Fidelity: The Oath, by which a Criminal clears himſelf of the Crime of Theft: A Third, whereby the Plaintiff affirms Cattle were ſtole from him: A Fourth, of a Compurgator, (or Co-Juror,) which kind of Oath was very much uſed by the *Anglo-Saxons*: The form of this Oath is this; I ſwear  
by

by God, that the Oath which N. swore was honest and true; and many others. 3. The Taxation of People of all Degrees. It appears from a MS. in the *Rochester-Text*, that the *Anglo-Saxons*, of what State or Condition soever, lay fairly open to Honours by Industry and Diligence. Countrymen and Merchants were equal to *Thanes*, or Barons, if they possessed either Lands or Moneys to a certain Value. The Presbyters enjoyed the Privileges of *Thanes*. And *Thanes* had also the Honour of *Earl* conferred upon them freely, which was the greatest with the *Anglo-Saxons*. Thus were they sure to be advanced from the lowest to the highest Degree, provided they wanted not Industry and Ingenuity. Due regard too was paid to Learning and the Clergy. 4. The Saints buried in *England*. Of these our Author has inserted in his Work a good large Tract in *Anglo-Saxon*, translated into *Latin* by the learned *William Hopkins*, not long since Canon of *Worcester*, wherein are contained many things of great use to illustrate the History of the *Anglo-Saxon* Kings. Of these and such like Miscellaneous Articles, which naturally occur to one conversant with Charters, *Hickes* advises his *Saxon Historical-Collection* to be composed.

Having done with these Matters, he gives us a Draught of *Brittish Roman-Saxon-Topography*, such an one as he hopes to see finished by an *Anglo-Saxon* Antiquary. He produces an Instance or two of the manner in which he would have other Places described. I shall not grudge to add one here.

*Bađan-cearƿen*, that is, a *City of Baths*, and from the concourse of Sick-People thither, called *Acemanner-cearƿen*, a *City of the Sick*. The *Brittains* called it *yr Ennaint twymin*, and *Caer-Badon*. *Ptolemæus* ὕδαλα δεγμα, that is, *Hot-Waters*. *Antoninus*, *Waters of the Sun*. *Stephanus*,

*nus, Badiza, commonly Bathonia in Latin : We call it now Bath, a City belonging to the West Part of England, situate in Somersetshire, on the Confines of Wiltshire upon the River Avon, ( which bends its course through a small Valley, fortified round with Hills to Bristol, ) famous for its Hot-Waters, or Baths. Where the Cathedral now stands, it is reported, a Temple dedicated to Minerva stood formerly. And from thence the Britains called it in their Language, *Caer Palladur, the City of Pallas's Water.* King Offa built another Temple, which the Danes destroyed, out of the Ruins whereof a Church was erected afterwards, and dedicated to St. Peter, in which Edgar was crowned King on the Feast of Pentecost (*Whitsuntide*), on the fifth of the *Ides of May*, in the Year of our Lord 973. Our Stories make *Bleyden-Cloyth*, that is, *Bleyden the Magician*, a British King, the finder out of the Baths. Thus far *Hickes*.*

Such a Work, for which one Man is scarce sufficient, will wonderfully illustrate the History of *England*, both Civil and Ecclesiastical, yea, and that of many of our famous Families too.

But *Hickes's* Antiquary is not to be tied down to the Study of the *Anglo-Saxon* Tongue only. *Hickes* advises him to learn the other Northern Languages with great Care, Grammars of which he has before given him in his *Treasure* : And that the diligent Reader might not want a Specimen of the *Scando-Gothick* Tongue, he exhibits, printed in *Scandic* and *Latin*, and in the *Runic* <sup>4<sup>r</sup></sup> also,

<sup>4<sup>r</sup></sup> *Runic*.] The *Runic* is an ancient Language, which some call the *Danish*, some the *Cimbric*, but others the *Scandic*; and got at length the Name of *Runic*, from the most ancient Letters which the People of *Scandia*, and the Nations sprung from them, especially the *Islanders* used to cut, or engrave in their Stone-Monuments, and with which they wrote their old Books. ( See *Hickes's* Preface to *Roger Sheldon* Esq; before the Third Part of his *Treasure* of the Northern Languages.)

and

and common Letters, the ancient History of *Hialmar*, King of *Blarmlandia* and *Thulemarkia*, wrote in the *Scando-Gothick* Tongue, and in the old *Scandic* Letters, and translated into *Latin* by *John Perinskiold*, that famous Editor of the History of the Northern Kings, wrote by *Shorro Sturleson*.

Our Author produces this Specimen of *Runic* Literature in Copper-Plates, that those who are destitute of the Assistance of Books, wrote in the *Norwegian* Tongue, may by degrees come to be acquainted with both the *Runic* Characters, and that old Northern Language. Which if most of the Writers, who have wrote of the *Antiquities* or *Languages* of almost all the *European* People, who are originally sprung from the *Goths*, or at least from the *Teutonic*, (or *Theotiscan*, or *Teuiscan*) Nations, tho' otherwise very learned Men, had done, and had been equally as knowing in the Northern Languages, (whereof these Volumes contain the Rudiments,) as they were in their Vernacular (or Mother) Tongues, and in both the *Latin* and *Greek*, they had not committed such gross Mistakes. We may see a large Crop of such Errors in the Works of *Goropius Becanus*, in the Glosses of *Lindenbrogius* on the ancient Laws, in *Aldretius's* Origin of the *Castilians*, yea, and what you will wonder at, in *William Somner's Saxon Dictionary* and *Glossary*, who, tho' very skilful in the *Anglo-Saxon*, was, through his Ignorance of the *Norwegian* and *Francic* Tongues, oftentimes deceived in delivering the Originals of Words. And our Author names many other famous ones, whom, tho' he robs not of their due Merit, does notwithstanding plainly demonstrate them to have been greatly ignorant of these Languages.

But

But happier will Posterity be, which, furnished with these helps, may be able to trace out all the secret Corners of the North, especially if the *Etymologicon* and *Glossaries* of *Francis Junius F. F.* (the Son of *Francis*,) which he bequeathed by his Last Will as a Legacy to the University of *Oxford*, were published. Our Author exhibits some things excerpted out of his *Almain* (or *Germanic*) Glosses, by which, as they are but a small Part, you may easily guess what the whole Work is. I will add one Instance.

*Balnearium*, Pado.] *Bad*, *Lavacrum*, a Bath, (or Bathing-Place,) *badon*, *lavare*, to wash, (or bathe,) occur in the 4<sup>th</sup> Chapter of *Otfrid's* 3<sup>d</sup> Book. *Balneum*, *Bæð*, in the 13<sup>th</sup> Chapter of *Ælfric's* Grammar: *Balnearium* or *Thermarium*, *Bæð-hur*, Glossary, R. 109. *Thermas*, *Bæð-hur*, or *Bæðr-top*, Glossary R. 109. *Thermas*, or *Gymnasium*, *Bæðr-tebe* *Apodyterium*, *Baðienþra* *manna hur*, that is, a Place where they who went into the Baths, laid by their Cloaths; the *Stripping-Room*. *Thær hi hi unrcpeað inne*, there they undress, (or strip) themselves, Glossary, R. 55. *Bað*, *Balneum*, *Bede*, Book the 1<sup>st</sup>. Chapter the 1<sup>st</sup>. *Baðian*, *lavare*, to Bathe, *Bede*, Book the 4<sup>th</sup>, Chapter the 19<sup>th</sup>. *Orosius*, Book the 3<sup>d</sup>. Chapter the 9<sup>th</sup>. *Bebaðoð beon*, *ablui*, to be bathed (or washed) *Bede*, Book the 1<sup>st</sup>. Chapter the 27<sup>th</sup>. Resp. the 8<sup>th</sup>. *Lifes bæð*, *Lavacrum vitæ*, the Bath of Life; *Bede*, the 2<sup>d</sup>. and 5<sup>th</sup>. On *beðe hine ðpean*, *Balneo se lavare*, to bath (or wash) himself in the Bath; *Somn.* 30. *John* the Fore-runner of the Lord is called by the *Cotton-Glosser* of an interlineary Book, *Bætzepe* and *Fulpihtepe*, the Baptist, (or Baptizer,) *Matthew* iii. 1. but by the *Rushworth Interpreter*, the same Baptist is called sometimes *Bædzepe*, and sometimes *Bezepa*. *Bad*, in the *Islandic* signifies *Balneum*, a Bath; in *Danish* *Bad*, *Badstue*,

stue, in *English*, *Bath*; in *Dutch*, *Bad*, *Badstove*, the last of which compleatly answers the *Anglo-Saxon* Word, *Baðstow*. I had once a Thought that the *Anglo-Saxon* Word *Bað*, was an Abbreviation of the *Greek* Word *βάθ*, which usually denotes a remote and retired Place, because the Ancients used to make their *Baths* formerly in the farthest and innermost Part of their Houses. But now I am of Opinion, that *Bad* may be better derived from the Word *Baden*, *aquæ immergere se, abluere*; to bath, wash, or dip himself; and the Word *Baden* itself from *Waden*, *vadere, vado transire*; to wade over, to pass through, or over on foot. *Cædmon*, 20, 22. *Deah me on ðe padan hete heofon* God. *Licet Cæli Dominus injungeret mihi ut mare vado pertransirem.* Although the Lord of Heaven commanded me to wade over the Sea on foot. *Orosius*, Book, the 2<sup>d</sup>. Chapter the 4<sup>th</sup>. *ƿiȝmen mihton ƿæs ea be heopa cneope oƿerpadan.* *Flumen erat permeabile fæminis, vix genua tingentibus.* The River might be waded over by Women and scarce wet their Knees. Thus far cut of *Juni*us.

This Dissertation ends with these Specimens. To which is added, a Charter of King *Ædgar*, in a Copper-Plate. *Hickes* dedicates this with Gratitude and due Respect, to the Right Honourable *ROBERT HARLEY*.

Then follows the Honourable Sir *Andrew Fountaine's Epistolary Dissertation*, to the Right Honourable *THOMAS* Lord *HERBERT*, at this Time Lord Lieutenant of *Ireland*, upon the *Anglo-Saxon* Coins, which are exhibited in ten most curious Copper-Plates. There are to be seen in them, not only all the Coins that *Walker* published at the End of King *Ælfred's* Life, and that *Gibson* published in his *English* Edition of *Cambden's Britannia*; but he produces a great many others he himself

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had seen, that had not been made publick till now, and explains them all with learned Notes, which conclude the first Book of the *Ancient Northern Literature*. *Fountaine* treats largely and excellently well of the *Anglo-Saxon* Coins in his *Dissertation*, which he shews us, by the Impressions of some, were not less artfully formed, nor less serviceable to promote Learning, than those of the *Constantinopolitan* and *Francic* Kings, which *Du Cange* and *Le Blanc* published. And he gives us to understand further, that the *Anglo-Saxon* Coins ought to be had in Esteem upon many other Accounts. *First*, Because they highly conduce to the finding out the Antiquity of Books wrote above nine hundred Years ago, in the ancient *Runic* Letters, which appear in their Inscriptions. *Secondly*, Because they exhibit to us on their Reverses, divers Names of illustrious Men, that had otherwise been lost. This he proves by a Coin of *Ceolwulph*, King of the *Mercians*, on which appears the Name of one *HEREBRYHT*, which is now become the Family-Name of the most ancient and most noble Family of the *Herberts*, the Head of which is Earl of *Pembroke* and *Montgomery*. *Thirdly*, Because the old *English* Coins have transmitted down to Posterity, the Names of Places, as well as those of many illustrious Men, for which Reason he observes, that they would be of the greatest use in a *British*, or *Anglo-Saxon*, or *Dano-Saxon-Topography*, which *Hickes* observes in his *Dissertation* to be much wanted. But he discourses more particularly of that remarkable Piece of Money, that is in the Hands of *Ralph Thoresby* of *Leeds*, the Inscription whereof is this, *THUR GUT LUE-TIS*, as some will have it, or rather, *THURGUT LUNTIS*, as the Learned *Nicolas Keder*, a *Swede*, reads it.

The Second Book contains a Catalogue of all the Books  
and

and Charters that are found in any of our Libraries, wrote either in *Anglo-Saxon*, or relating to *Anglo-Saxon*-Antiquities. The Author of this Catalogue was *Humphrey Wanley*, a Man really, (as *Hickes* calls him) of singular Parts, who in a good long Preface, dedicated to the illustrious *ROBERT HARLEY*, Privy-Counsellor to our most serene Queen, shews us the method he made use of in making this Catalogue. He gives us (for Instance) a particular account of all the Books, and the Places where those Books are kept: He exactly notes the Age of every Book, in the finding out of which no Mortal, it may be, is more acute. He describes the different Characters, the ancient Owners, and in a Word, the History of every Book as exact as is possible. He takes a very particular account of the Tracts contained in every Volume, numbers the Pages of every Tract, copies out the Initial and Concluding Sentences, so that a skilful Reader may with all the Ease imaginable, pass his Opinion of all the Books he mentions. He discourses with great Judgment, of the Authors also whose Names are prefixed to Books, be they obscure or doubtful, to the End he might distinguish spurious Books from genuine, and render anonymous Tracts to their true Authors. If we had formerly had such Catalogues of all the MSS. in *Europe*, the World had not had such mutilated and imperfect Editions, even of the best Authors, imposed upon it by Men very learned in other respects: But what a stock of *Anglo-Saxon* Books that have escaped so many and great Dangers we are still Masters of, you may guess, *Sir*, by the Contents of this Catalogue, which make three hundred and ten Pages of a large Volume in Folio, printed in a very small Character.

To this is annexed a Catalogue of Northern Books, transmitted by the famous *Perinskiold* from *Stockholm*, to  
*Hickes,*

*Hickes*, subsequent to which we have six compleat Indexes, that wonderfully illustrate the whole Work. For these Indexes *Hickes*, in the Preface concerning his Work, inscribed to the Reverend and Learned *Adam Otteley*, Canon of the Cathedral of *Hereford*, (who, out of his Affection for the old Northern Literature, in which he has been very conversant, was the very first who largely and liberally contributed out of his Purse, to the completing the Impression of *Hickes's* Work) acknowledges himself beholden to *William Brome* of *Ewithington* in the County of *Hereford*, an excellent Man, famous for his natural Endowments, and for his Knowledge as well of the *Greek* and *Latin*, as of the *Gothick* and *Saxon* Learning.



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N O T E S  
U P O N T H E  
V I E W  
O F T H E

TREASURE *of the old* NORTHERN-LANGUAGES.

**P**AGE the 1<sup>st</sup>. *This Work consists of a Variety and Multiplicity of Things, &c.*] What Variety of Matter this Work is composed of, appears by the very Account of it, published in the Works of the Learned at *Leipsick*, on 44 the Calends of *April*, and the 45 Calends of *May*, in the Year 1706. To which may be added, what the most Noble and most Illustrious Lord, *Ezekiel Spanheim*, wrote about it in the 557<sup>th</sup> Page of the first Tome of his *Dissertations on the Excellence and Usefulness of Coins*, which came out at *London*, in the following Words:—  
“ But last of all, the most accomplished Sir *Andrew Fountaine*, who for his singular Industry, Fidelity, and

<sup>44</sup> *The Calends of April.*] The first of *April*.

<sup>45</sup> *The Calends of May.*] The first of *May*.

“ Accuracy,

“ Accuracy, in his excellent and large Collection of *Anglo-Saxon*, and *Anglo-Danish* Coins, exclusive of what  
 “ he merits for the Pains he has taken in furnishing us  
 “ with such a plentiful stock of *Greek* and *Roman* Coins,  
 “ deserves my Commendation. — In which place I must  
 “ take notice besides of that most famous Treasure of  
 “ Northern Languages, got together by the learned *George*  
 “ *Hickes*, with immense labour, and with equal Praise  
 “ and Advantage, wherein that commended Collection of  
 “ *Anglo-Saxon* and *Anglo-Danish* Coins is happily in-  
 “ serted, and which came out very lately at *Oxford*, and  
 “ a Catalogue of Northern Books, that are found in *Eng-*  
 “ *land* is added to the same by *Humphrey Wanley*, a Man  
 “ of singular Learning and Industry, by which two Works  
 “ you may immediately learn a fuller account of ancient  
 “ Literature, of which just now.” —

Page the 10<sup>th</sup>. But the *Silver-Book*, out of which *Francis*  
*Junius* published those precious Fragments of the ancient  
*Teutonic-Language*, under the Name of *Ulphil*, a Gothic  
*Bishop* in *Moesia*, *Hickes* positively disallows to be *Ulphil's*.]  
 And of the same Opinion is *Sperlingius*, (a very famous  
 Man,) in the 2<sup>d</sup> Chapter of his *Dissertation of the Baptism*  
*of the ancient Heathens*, which was published at *Copenhagen*,  
 where he writes thus. “ But, that I may observe this like-  
 “ wise, I know not how the Word *Daupian*, baptizare, to  
 “ baptize, with others derived from it, came to be inserted  
 “ in the *Ulphil-Gothic-Gospels*, as they call them; for it is  
 “ not a Northern Word in its own nature — but mere  
 “ *German*, used by them only, (I mean by the *Germans*;)   
 “ nor was it introduced by the *Germans* amongst the  
 “ Northern People before Christianity was established in the  
 “ North — so that these Gospels ought to be called the  
 “ *Lombardic* (or *Lombardish*) or *German*, rather than  
 “ the *Ulphil-Gothic*. These Gospels certainly contain many  
 “ things,

“ things, which by the manner of them belong to the  
 “ *Germans*, and suit not either with the Northern or Go-  
 “ *thic* People, as **Du**, which is in *German* **To**; or **Zu**, in  
 “ *High-Dutch*, (or the Language of *Upper-Germany*;) in-  
 “ stead of which all the People of the North have ever used  
 “ even to this time the Word **Til**. So *Matthew*, c. xxvii.  
 “ v. 13. *Quath du imma, Er sagt3 zu Ihm*, are mere Ger-  
 “ *man*: The *Goths* and Northern People would never have  
 “ said **zu Ihm**; but *til hanom*. And so *John*, chap. x.  
 “ ver. 42. *Du Wisan mith sis*, is true *German*: The *High-*  
 “ *Dutch* say at this day, **Zu seyn met Ihm**, but the *Low-*  
 “ *Dutch*, *to wesen med sik*. To which if you join those  
 “ Words that have the Article *Ga* set before them, as,  
 “ *gaband*, **geband**, *abundans*, abounding, **gebunden**: *ga-*  
 “ *baurans*, **gebohren**, and other such,—it is easier to  
 “ affirm, that these Letters are purely *Longobardic*, (or  
 “ *Lombardish*,) and that the Language is of the same  
 “ Country, than that they are *Gothic*, invented by *Ulphil*.”  
*Hickes* says as much in his Preface concerning the double  
 Grammar of the *Anglo-Saxon*, and *Mæso-Gothic* Lan-  
 guages, inscribed to the accomplished Sir *John Pakinton*  
 Baronet. “ For you will perceive such a near resemblance  
 “ of these Languages, I mean of the *Anglo-Saxon* and old  
 “ *Franco-Teutonic*, with the said *Mæso-Gothic*, that you  
 “ cannot but judge this to be the common Mother of  
 “ those, because the old *English* Language (which was  
 “ *Germano-Saxon*,) and the *Francic*, which the *Franks*  
 “ used in *Germany* and *Gaul*, resemble that *Gothic*, which  
 “ is called by the Learned *Mæso-Gothic* and *Ulphil-Gothic*,  
 “ as Daughters do their Mother, as well in Shape,  
 “ Face, and Similitude, as it were of the whole Body,  
 “ as in Manners, if I may express my self so, and Na-  
 “ tural Qualities. Which the oftner, and the more se-  
 “ riously I considered with my self, I began to think, either  
 “ that

“ that *Ulphil* and his People, called by the *Grecians* *Goths*,  
 “ were in reality true *Teutons* (or *Germans*,) or, which I  
 “ rather believe, that some *Teuton* (or *German*,) was the  
 “ Author of the *Silver-Book*.”

Page the 12<sup>th</sup>. He very carefully distinguishes the *Alterations* in that *Dialect*, both with regard to the *Writing* and the *Words*.] That is to say, in the Southern *Dano-Saxon* *Dialect*, which *Hickes* calls with the Learned, the *Semi-Saxon* also, of which he treats in the 22<sup>d</sup> Chapter of his *Anglo-Saxon* and *Mæso-Gothic* Grammar. But how the purer *Dialect* of the Eastern, Southern, and Western *Saxons*, came to be quite altered, both in respect to the *Writing* and *Words*, will be shewn by and by from two Testaments, which are wrote in *Dano-Saxon*.

Page the 22<sup>d</sup>. Our Author at his setting out to write a *Grammar of the Franco-Teutonic Language*, (I mean, of that which the *Franks*, and a great part of *Germany*, subject to *Charlemagne* and his Sons, used,) begins with the *Letters*, of which he exhibits out of *MSS.* various *Alphabets*, elegantly ingraven in *Copper-Plates*.] But it is to be noted, that *Hickes*, shortly after his Work came out, observed that the second Alphabet, which he himself had taken in the first Chapter of his *Franco-Teutonic* Grammar from *Trithemius*, as *Trithemius* had from *Hunibaldus*, is not an *Arithmetical Alphabet* of the *Francic* Letters at all, but of the *Greek*.

Page the 27<sup>th</sup>. He exhibits a great many *Alphabets*, and *Specimens of the Writing* used by the *Scando-Goths*, in six most curious *Copper-Plates*; and in one of them he fetches with a wonderful skill those very old *Runic Letters* from the *Latin* and *Greek*.] What *Hickes* published as his own of the derivation of the *Runic* from the *Greek* and *Latin* Letters in the first Chapter of his *Islandic-Grammar*, was wrote before he happened to know what *Olaus Rudbeck*

*Rudbeck* (of famous Memory) had discoursed to the contrary in his *Atlantic History*. However, as *Hickes* had not as yet read that Discourse, let an impartial Reader, after a due Inspection of the little Table of *Runic Letters*, judge, whether he has informed us rashly, or otherwise, that their Origin is to be fetched from the *Greek and Latin Letters*. But *Hickes* needs not repent himself of having fetched the *Runic Letters* from the *Greek and Latin*, since *Leibnitz*, the great Ornament of *Germany*, is of Opinion in a *French Letter* of his to Sir *Andrew Fountain Knight*, dated at *Berlin*, the 19<sup>th</sup> Day of *February* 1707, that they can have no other Origin. In that Letter he writes thus : *Olaus Wormius avoit crû, que les anciennes Lettres Espagnolles venoient des Runiques. Mais je crois que lors que les Carthaginois & les Romains se rendirent maîtres de l'Espagne, les Runiques n'estoient pas encore au monde. Estants formées apparemment lors que les Peuples du Nord ont commencé d'avoir plus de commerce avec les Grecs, & les Romains, dont les Lettres corrumpees ont donné occasion aux Runiques.* *Olaus Wormius was of Opinion, that the ancient Spanish Letters came originally from the Runics. But I rather think, that when the Carthaginians and Romans had made themselves Masters of Spain, the Runics were not yet in being, it evidently appearing that they were formed when the Northern People came to have a greater Traffick with the Greeks and Romans, the Corruption of whose Language gave rise to the Runic.*

Page the 32<sup>d</sup>. *Canute*, to whom the English Writers give one Name, is almost always called by the Danish and Norwegian Historians, *Cnute hin Riki, and Vin Froda.* *Hickes* in the first Chapter of his *Islandic Grammar*, derives King *Canute's* or *Knute's* Name from the old Danish Word *Knuttur, nodus, a Knot*, by reason that it seems to have been amongst the Northern Nations, as he judgeth

not amiss, the Symbol, or Token of Love, Fidelity, Friendship, and indissoluble Affection. But *Sperlingius*<sup>a</sup>, whom I before cited, assigns another reason why that King was called *Cnutur*.

“ *Canute*, (says he,) the first King in *Denmark* of that  
 “ Name, affords us another Instance : For no body in the  
 “ whole World before him bore the Name of *Canute* :  
 “ Which had its Original thus, as we find it inserted out  
 “ of ancient MSS. in the *Norwegian Chronicle*, published  
 “ in *Danish*, Page the 112<sup>th</sup>. For when this *Canute*, who  
 “ had been exposed to the wide World, enquired earnestly  
 “ and diligently, after he was made King of *Denmark*,  
 “ concerning his true Parents, two *Swedes*, Servants and  
 “ Slaves of a certain *Saxon* Earl came to him, and un-  
 “ folded to him the whole Matter just as it was : viz.  
 “ That a certain Earl in *Holstein*, named *Arnfinn*, had  
 “ frequent incestuous Commerce with his own Sister,  
 “ whereof *Canute* was the Offspring. To conceal the  
 “ Incest, the Infant was delivered to these two *Swedes*,  
 “ who were then *Arnfinn*’s Servants, to be murdered. But  
 “ they carried and laid the Child in the next Wood, cal-  
 “ led by us at this day *Dufferholt*, then *Workeved* in  
 “ *Danish*, which is the same thing, and signifies a *thick*  
 “ *Wood*, and there left him crying under a *Sallow* Tree,  
 “ with some Gold-Seal-Rings, and other little things  
 “ tied up together in a Knot, and bound about him,  
 “ which were known to be the same that were found  
 “ with him. For it chanced, that *Gormon*, King of  
 “ *Denmark*, had sent away his Servants into *Holstein* at  
 “ that very time to buy up Wine. And as they were re-  
 “ turning with their Waggon in which they carried the  
 “ Wine, and were passing through the aforesaid Wood

<sup>a</sup> *Sperlingius*.] In his 12<sup>th</sup> Chapter of the *Baptism of the Heathens*.

“ in a still (or calm) Night, they heard a Child cry not  
 “ far from them, and following the Voice, they found  
 “ him wrapped up in Silks and fine Linnen, and the  
 “ Knot besides bound close about him in the Linnen,  
 “ which had three Gold-Rings in it. This Child then  
 “ they carry with them to King Gormon. *Hand lod*  
*det dobe efter hendenske viis og kaldet det Knud, for*  
*den knude der fandtes hos Barnet, med de Guldringe*  
*udi, og det voxte up, og var meget deiligt.* Which tran-  
 slated is this: *He took care to baptize him after the Pa-*  
*gan manner, and gave him the Name of Canute, from the*  
*Knot that was found about him, wherein were three Gold-*  
*Rings, and he grew up and was very Beautiful.* “ For  
 “ *Nodus*, a Knot, is even now called *Knude* by the Danes,  
 “ and by the *Dutch*, *een Knut*, by the *High-Dutch*, *eine*  
 “ *Knute*, (whence *Knutus*, *Knute*, is often expressed in  
 “ MSS.) who have had this Name amongst them to this  
 “ present time: From whence at last the *Latin Histori-*  
 “ *ans* wrote *Canutus*, with a C, and *Kanutus* with a K.  
 “ After this Infant was arisen out of that Darkneſs to  
 “ which it had been condemned, it was baptized accord-  
 “ ing to the manner generally used by the Northern Pa-  
 “ gans at that time, and thus received the Name of *Ca-*  
 “ *nute*, not before.”

Page the 35<sup>th</sup> From *Trials by twelve Men*, Hickeſ  
 goes on to *Anglo-Saxon Testaments*, and produces a good  
 many Forms of them entire. It appears by them, that  
 Heirs had no Trustees, whom we call Executors, to distri-  
 bute Legacies to Legatees, according to the Intention of  
 the Testator.] That it was not the Custom with the *An-*  
*glo-Saxons*, to appoint Executors as we call them, in their  
 Testaments, appears likewise from those of the two Sisters,  
*Æthelflede* and *Ægelflede*, Daughters and Heirs of Earl  
*Ælfgar*, made in *Dano-Saxon*; for both which I gratefully

own my self beholden to the Right Honourable and Learned ROBERT HARLEY, out of whose Library, inestimable as well for its stock of MSS. as old Charters, I thought proper to exhibit Copies of them here, with a [*Latin*] Translation, presuming they would be acceptable and pleasing to Lovers of the *Saxon* Language, and of our own Antiquities.

## THE TESTAMENT

*Of ÆTHELFLEDE, Duke ÆTHELSTAN'S Widow.*

43. c. 4. of the *Harley-Library*,

Ðis is Æþelƿlæde<sup>a</sup> Lƿiðe. ꝥ is æƿeƿt ꝥ ic Ʒean min-  
num blaƿonðe þer lander æt Lambunnan. 7 þær æt  
Leolrize. 7 æt ReaðinƷan. 7 feoper beaƷar on tƿam  
hund Mancýr Ʒolder. 7 iv. pellar. 7 iv. cuppan. 7  
iv. bleða. 7 iv. hoƿr. 7 ic biððe minne leouan bla-  
ƿonð ƿon Goder luƷun. ꝥ min Lƿýðe ƿtandan mote.

<sup>a</sup> Æþelƿlæde.] In *Saxon*, Æþelƿle-  
deƿ Lƿiðe. For the *Dano-Saxon* Dia-  
lect, is not only regardless, (by reason of  
its Barbarity) of the Casual Terminations  
of Nouns, which the *Anglo-Saxon* equal-  
ly delights in with the Politest Languages,  
the *Greek* and *Latin*; but very often also  
entirely confounds the Cases of Nouns,  
contrary to the Rules of *Syntax*, putting

one Case for another, as *Hicks* shews us  
in the 20<sup>th</sup> Chapter of his *Anglo-Saxon*  
Grammar, Rule the 16<sup>th</sup>. In like man-  
ner we find the following Words blaƿon-  
ðe, for blaƿonðum, or blaƿonðan;  
MaƷæ, for MaƷum, or MaƷan; Lnehta,  
for Lnehtum, or Lnehtan; ƿneorƿe,  
for ƿneorƿum, or ƿneorƿan; Minne,  
for Minum, and the like.

7 ic nan oðer nebbe ȝeƿorht on Lioðer ȝeƿitnerre:  
 7 ic ȝe-an þær landær æt Domarhame into Elertinga-  
 býrig. for Ædmunder cinger ſaple. 7 for Æadȝaper  
 cinger. 7 for mine<sup>b</sup> ſaple: 7 ic ȝe-an þer lander æt ham-  
 me into Eriſter-cýrcan æt Lantpape-býrig for Æd-  
 mundær cinger ſaple. 7 for mine ſaple: 7 ic ȝe-an  
 þer lander æt ƿudaham Bæorhtnoðe Æalðorpen 7  
 mine<sup>c</sup> ſƿurȝær hýre dæg. 7 oðer hýre dæg into Sca  
 Marian cýrcan æt Byorcingan: 7 ic ȝe-an þer lander  
 æt Hedham Bæorhtnoðe Æalðorpen 7 mine ſƿurȝær  
 hæora dæg. 7 æfter hæora dæȝe into Pauluſ-býrig  
 æt Lundanæ to biſceop hamæ: 7 ic ȝe-an þær landær  
 æt Dictunæ into Ylig to Sca Æþelðryð 7 to hýre  
 ȝeſƿurȝan: 7 ic ȝe-an þara tƿeȝra landa æt Lohan-  
 felðæa 7 æt Leorleſ-ƿeorðe Bæorhtnoðe Æalðorpen  
 7 mine ſƿurȝær hýre dæg. 7 oðer hýre dæg into Sca  
 Eadmund-ſtope to Byðericeſ-ȝýrðe: 7 ic ȝe-an  
 þær lander æt Finzingaho Bæorhtnoðe Æalðorpen  
 7 mine ſƿurȝær hýre dæg. 7 oðer hýre dæg into Sca  
 Pætter cýrcan æt Mýner-igæ: 7 ic ȝe-an þær lan-  
 dær æt Polſtede Bæorhtnoðe Æalðorpen 7 mine  
 ſƿurȝær hýre dæg. 7 oðer hýre dæg into Stocý: 7 ic  
 ȝe-an þær lander æt hriſenſce into Stocý oðer minnæ  
 dæg: 7 ic ȝe-an Bæorhtnoðe Æalðorpen 7 mine  
 ſƿurȝær þær lander æt ðræt-forða hýre dæg. 7 oðer  
 hýre dæg ic hiſ ȝe-an into Stocý: 7 ic ƿillæ þ̅ Lauan-  
 ham ȝa into Stoce oðer þer Æalðormanneſ dæg. 7

<sup>b</sup> mine.] In *Saxon* *Minne*. For the  
*Dano-Saxon* Dialect cares not for the Let-  
 ter n, as *Hickes* ſhews us in the 20<sup>th</sup>  
 Chapter, 11<sup>th</sup> Rule, 95<sup>th</sup> Page, and 17<sup>th</sup>  
 Rule, 99<sup>th</sup> Page, of his *Anglo-Saxon*  
*Grammar*, by many Examples. So anæ,  
 by and by for anpe,

<sup>c</sup> ſƿurȝær.] Here æ diphthong is  
 wrote for ſingle e, at the End of a Sylla-

ble, as in the following Words, hæora  
 with an æ diphthong for heora with a  
 ſingle e, Bæorhtnoðæ with an æ diph-  
 thong for Beorhtnoðe with a ſingle e,  
 ȝæan with an æ diphthong for ȝean with  
 a ſingle e, and the like, according to the  
 5<sup>th</sup> Rule of the 20<sup>th</sup> Chapter of *Hickes's*  
*Anglo-Saxon Grammar*.

mine rpurter: 7 ic ge-an þar lander æt Býliger-dýnæ  
 into stocý ofer þar Æaldermanner dæg. 7 mine  
 rpurter: 7 ic ge-an þara landa æt Peltan-dune. 7 æt  
 Mifer-ize. 7 æt Lpenrteðe into stocý ofer minnæ  
 dæg. 7 ofer Beorhtnoðer Æaldermannar 7 ofer  
 mine rpurter: 7 ic ge-an þar lander æt Ylme-ræton  
 Beorhtnoðe Ealdormen. 7 mine rpurter hira dæg. 7  
 ofer hira dæg ic hir gæ-an Æadmundæ: 7 ic an þæræ  
 aræ<sup>d</sup> hide æt Dorpæ into Hedlæge for mine rapple. 7  
 for mīra Elðrena ofer [minnæ dæg:] 7 ic ge-an þæræ  
 x. hida æt Picforða Sibrihtæ minum meḡæ ofer min-  
 ne dæg: 7 ic ge-an Ægrynæ minum Gerefan þara iv.  
 hida æt Hed-ham ofer minne dæg. rpa hit on æald  
 dagum ge-rtod: 7 ic ge-an Brihtpolde minum Enihtæ  
 þara tpeḡna hida on Dunning-lande ofer minne dæg:  
 7 ic an Alfpolde minum Ppeorfe tpeḡna hida on Dun-  
 ning-lande ofer minne dæg: 7 ic ge-an Æhelmære mi-  
 num Ppæorfe tpeḡna hida on Dunning-landæ ofer minne  
 dæg: 7 ic ge-an Ælfḡæate minum meḡæ tpeḡna hida

<sup>d</sup> aræ.] According to the double  
 meaning of the Word aræ, this Clause,  
 7 ic an þæræ aræ hide æt Dorpæ,  
 may be translated two ways. For the  
 Saxon aræ, with a single e, in *Dano-Saxon*  
 aræ, with an æ diphthong, signifies, *Res*,  
*Bona, Possessiones; Wealth, Goods, Estates*.  
 In which Sense the Words are to be tran-  
 slated thus: *Furthermore I give that Hide*  
*of Land at Thorpe.* And that aræ has  
 that Signification, appears by this Clause  
 in the 46<sup>th</sup> of King *Canute's Political*  
*Laws.* *Lebere ꝥ he ealra aræ; Bonis*  
*seu possessionibus omnibus suis mulctetur.*  
*Let him be fined all his Goods or Posses-*  
*sions.* And also by that of the 64<sup>th</sup> of  
 the same Laws, *Pliht himrýlfum 7*  
*ealre hir aræ; Se et omnia bona sua in*  
*periculum adducit. He engages himself*  
*and all his Goods.* So in the 2<sup>d</sup> Chapter

of an interlined *Benedictine-Rule*, he he-  
 om þære landære geuðe, *concessit eis*  
*istos Terrarum redditus. He granted them*  
*those Estates in Lands.* So in *Ægelsfede's*  
*Testament*, 7 þa aræ þæ hi hiden in-  
 ræadon á to fpeoḡ on Goderruhte;  
*Et prædia illa, quæ semper fore libera,*  
*utpote Deo devota, procuraverunt. And*  
*those Estates, which they took care should*  
*be always free, as being devoted to God.*  
 But, as I have observed before, that  
 Mine, with a single e, or Mīræ, with  
 an æ diphthong, was wrote for Minne;  
 so that aræ was wrote here for anpe,  
 that Clause in *Ægelsfede's*, or *Ælfede's*  
*Testament*, *Ðaræ anræ hide æt Le-*  
*afle; singularem illam Hidam apud Ce-*  
*astam; That single Hide of Land at Ce-*  
*astle, seems to prove.*

on

on Dunning-lande ofan minnæ dæg: 7 ic ge-an þær  
landær æt pealdinga-fælda Eþapa mīpa maȝan ouær  
mīnæ dæg: 7 ic wille þ̅ man frīȝæ hæalue mine men  
on eicūm tūne for mine fapla. 7 þ̅ man ðele æal healp  
þ̅ ȝpue þ̅ ic hæbbæ on ælcūm tūne for mīne faple:

THE ENGLISH-TRANSLATION.

*This is Æthelflede's Testament. That is to say, Imprimis, I give to my Lord (the King<sup>e</sup>) that Land that lies in Lamburna, and that in Ceolfiga, and Redinga, and four Coronets that weigh two hundred Marks of Gold, and four scarlet (or crimson) pieces of Tapestry<sup>f</sup>, and four Cups, and four Goblets, and four Nags. And I humbly intreat my most august & Lord, to confirm this my Testament, for I call God to witness that I have made no other. I give also my Land that lies at Domesham, to Glastenbury-Monastery, as well for King Edmund's and King Edgar's Souls, as for my own. And I give my Estate lying in*

<sup>e</sup> the King.] the King is added, because those Testators amongst the Anglo-Saxons, who bequeathed by their last Wills, Fee-Farans, (or Copy-holds) had need of the King's Consent to make their Testaments valid. See the 60<sup>th</sup> and 61<sup>st</sup> Pages of *Hicke's Epistolary Dissertation*.

<sup>f</sup> Tapestry.] *Aulæa Coccinea*. I am in great doubt about the Sense of the Word Pæll. *Olaus Verelius* in his Index of the old Northern-Language translates Pæll by *textum pretiosum*, a thing richly wove. *Gudmund Andreas* in his *Islandic-Dictionary* interprets Pæll by *Coccinum*, a Scarlet Robe, (or Garment) *Aulæum*, a Piece of Tapestry, (or Hangings.) It signifies also *Pallium*, a Cloak, (or Robe,) with the Anglo-Saxons. As, *Mid pælle ȝeƿcud*, *palliatu*, cloaked, (or robed.) *Ælfric's Grammar*. It is taken also for *tælhȝ*, which signifies

a scarlet, or purple Dye. *Bede's Ecclesiastical History*, Book the 1<sup>st</sup>. Chapter the 1<sup>st</sup>. It signifies also something made of a purple weaving, (or texture.) I have translated it by *Aulæa*, *Arras-Hangings*, (or *Tapestry*,) which I judge had the Exploits of her own Husband, or some other Duke, interwoven, (or embroidered, or wrought) in them. See the History of *Ely*, Book the 2<sup>d</sup>, Chapter the 7<sup>th</sup>, amongst the Fifteen Writers, published by *Thomas Gale* in 1691.

<sup>&</sup> most august Lord.] *Leof*, or *Leofa*, is an Appellation of Honour, which amongst the Anglo-Saxons, Inferiors used in speaking to their Superiors; as a Scholar to his Master, a Monk to his Abbot; a Servant to his Lord; a Subject to his King; for which reason I have translated *Leouan*, *Augustissimum*, most August.

Ham

Ham<sup>h</sup> to Christ's-Church in Canterbury, that Prayers may be said for the Soul of King Edmund, and my own. Furthermore, I give that Land that lies in Wuduham, to Earl Beorhtnothe, and my Sister, to enjoy during their Lives, or the Life of either of them, and after the Deaths of both of them, to St. Mary's Church in Byorcinga<sup>i</sup>. I give also that Land that lies in Hedham to Earl Beorhtnothe, and my Sister, during their Lives; but after the Deaths of both of them, then I give the same to St. Paul's Church, for the support of the Bishop's<sup>k</sup> Household. I give

<sup>h</sup> Ham.] In the Evidences of Christ's Church in Canterbury, amongst the Ten Writers, Col. 2222. In the Year of our Lord's Incarnation, 934. I Eglyfede, (read Ethylfede) grant to Christ's Church in Canterbury, by Consent of my Lord Eadmund, my own Land in Suffex, by the Name of Hamme. So in the *Monasticon Anglicanum* Volume the 1st, Page the 20th, Column the 2d, Number 40. In the Year of our 834, Ælfled gave Hamme to Christ's Church in Canterbury.

<sup>i</sup> Byorcinga.] Concerning this famous Monastery, see Bede's *Ecclesiastical History*, Book the 4th, Chapters the 6th and 7th.

<sup>k</sup> Bishop's Household.] Ham, in Saxon; hame, with a single e, hamæ, with æ diphthong, in Dano-Saxon, signifies, First, domum, habitaculum, sedem, domicilium; an House, a Dwelling, a Seat, a Mansion. In which Sense, to Biscop-hamæ, may not impertinently be translated, ad Episcopi ædes sustentandas; to keep up the Bishop's House. Secondly, It signifies Metonymically, rem, vel familiam domesticam; Household Affairs, an House-hold, a Domestick-Family; in which Sense I have translated to Biscophamæ, ad alendam Episcopi domesticam familiam; for the support, (or Maintenance) of the Bishop's House-hold. Thirdly, ham, as hined, familia, a Family, (or House-hold,) signifies in

an especial manner, a Religious Family, of some sacred Institution, or a Monastery; so in Bede's *Ecclesiastical History*, Book the 2d, Chapter the 16th, Abbud of Peortanea Sam ham, is, Abbas de monasterio Peortaneu; Abbot of the Monastery of Peortaneu. In which Sense, to Biscop-hamæ, may be translated, to maintain the Bishop's sacred Family, (or Household,) I mean the Clergy of Paul's, as being the Religious-Family of the Bishop of London; for in ancient Times Bishops were Heads of Monasteries, like Fathers of Families. But a Distinction that occurs in Ægelfede's Testament, between to Biscop-hame and into Pauler-myn-rype, hinders me from giving to, to Biscop-hamæ, that Translation. Moreover, ham in Dano-Saxon signifies Vestem, vel Vestitum, from the old Gothic Word, HAMNĀ, which denotes Cloaths, (or Garments,) and by a Synecdoche, any Cloathing or Covering for the Body, as in the 3d Page of Hicke's *Anglo-Saxon Grammar*, Chapter the 21st. In this Sense then, to Biscop-hamæ, may not improperly perhaps be translated, ad sup-peditandos Pontificales Episcopi Habitus; for finding, (or supplying) the Bishop's Pontifical Habit, (or Dress;) and if any should contend that it ought to be so translated, I shall not oppose them.

likewise

likewise that Land that lies at Diætuna, to St. Æthelred's in Ely, and the Nuns thereof. And I give those two Farms (or Estates) in Cohhanfeldea, and Ceorlesweorth<sup>1</sup>, to Earl Beorhtnoth, and my Sister, to be enjoyed by them so long as they live; but after the Deaths of both of them, I give them to St. Edmund's Sepulcher, for the Maintenance of the Clerks, (or Clergy,) who take care of the Body of that Saint in St. Mary's at Byderiche's<sup>m</sup> Village. I give also my Land in Fingingraho, to Earl Beorhtnoth, and my Sister, during their Lives; but after their Decease, I give it to St. Peter's at Myres-iga. Likewise I give my Land at Polstede to Earl Beorhtnoth, and my Sister, during their Lives; and when they be dead, then for the Use, (or Benefit,) of the sacred Burial-Place at Stoce, where<sup>n</sup> my Ancestors are buried. After my Death also, I give my Land at Hwiferse, to the sacred Burial-Place at Stoce;

<sup>1</sup> Ceorlesweorth.] Leopleppenðe, or Leopleppynðe, containing seven Manſes, which King Edgar gave to Æthelflede, as his Charter, which follows, ſhews.

<sup>m</sup> Byderiche's Village.] A Town, which has now the Name of Edmund's-bury, from King Edmund, the Saint. When Æthelflede made her Teſtament, it was called Bidepicepennð, or Bædpicepennð, that is to ſay, Bedric's Village. It is wrote alſo, Beodpicepennð, of which Matthew Weſtmiſter, "In Villa Regia, which is called in the Engliſh Tongue, Beodrichesworth; in Latin, Beodrici Curtis, five Habitation; Beodric's Court, or Habitation." He who would know more of this place, and of the Tranſlation of St. Edmund's Body thither, and how it roſe to be a great Monastery, may conſult the 285<sup>th</sup>, 286<sup>th</sup>, 287<sup>th</sup>, and the 291<sup>ſt</sup> Pages of the firſt Volume of the *Monastiſcon Anglicanum*. He was therefore in the wrong, who

thought it ought to be tranſlated Bidericeſworth, as tho' it were wrote Bidepicepennð, ut maneat Regionis Dignitas; that the Honour of the Town may remain.

<sup>n</sup> where.] That Æthelflede's and Ægelflede's Anceſtors were interred at a Place called Stoce, appears by this Clause in Æthelflede's Teſtament, Brithtnoth's Widow, 7 þæ leof æadmodlice broðe ꝥ þu amundie þa halgan ꝥtopæ æt Stocæ þæ mine ylðpan onpennð, Suppliciter Te, Auguſtiſſime Domine, rogo, ut ſacrum locum in Stoca, ubi Majores mei dormiunt, incolumem tutare velis; I humbly beſeech you, moſt Auguſt Lord, that you would preſerve that ſacred Place in Stoce, where my Anceſtors reſt. There were many Places of this Name in England, famous for their Sanctity, as Stoke, which is now called Stoke-Clare in Suffolk, the Place perhaps where Æthelflede's Anceſtors were interred.

and my Land lying at Strætford, I give likewise to Earl Beorhtnoth, and my Sister, during their Lives; but after their Deaths, I give it to the sacred Burial-Place at Stoce. I will also, that, when the Earl and my Sister be dead, my Village of Lavenham may descend, (or goe,) to the sacred Burial-Place at Stoce. Furthermore, I give, after the decease of the Earl and my Sister, my Farm, (or Estate) at Byligesdune, to the sacred Burial-Place at Stoce. Lastly, I give, after my own Death, and the Deaths of Earl Beorhtnoth, and my Sister, my Lands that lye at Peltandune, and in Myres-iga<sup>o</sup>, and at Grenstede, for the Benefit, (or Use,) of the sacred Burial-Place at Stoce. I give also my Land in Ylm-fæton, to Earl Beorhtnoth and my Sister, to be enjoyed by them as long as they shall live; and when dead, I give it to St. Edmund's Monastery. Furthermore, I give that single Hide of Land at Thorp, to the Monastery in Hedlege<sup>p</sup>, for the good of my Soul; and after my Death, I give it, that Prayers may be made to God, for the Souls of my Ancestors, who are buried at Stoce. After my Death also, I give those Hides of Land at Wicford, to my Cousin Sibriht. From the Time also of my Death, I give those four Hides of Land at Hedham, to my Steward Ægwin. After my Death also, I give to my Servant Brihtwold, two Hides at Dunningland, in the same State, (or Condition,) they were formerly in. After my Death also, I give to Alf-wold, Priest, my \* Chaplain, two Hides belonging to Dun-

<sup>o</sup> Myres-iga.] In *Ælfede's* last Will, *Wyner-ic*, is, as the Name denotes, an Insular-Place, that little Island almost for certain which is situate at the Mouth of the River *Coln* in *Essex*, called *Mersey*, wherein there are two Villages; one whereof has the Name of *East-Mersey*, and the other that of *West-Mersey*.

<sup>p</sup> Hedlege.] See the Evidences of *Christ's Church* in *Canterbury*, amongst the Ten Writers, Page 2222. Col. the 2<sup>d</sup>, "*Ego Ælfeda*," &c. I *Ælfede*, &c. where *Ælfeda* is wrote for *Æthelfleda*, as usual.

\* In the Original *Saxon*, only my Priest.

ningland-

ningland-Farm, (or Estate.) Likewise I give to Æthel-  
 mere, Priest, my \* Chaplain, after my Death, two † Hides  
 of Dunningland-Farm, (or Estate.) Likewise I give,  
 from the time of my Death, to Ælfgeat, my Kinsman, two  
 Hides belonging to Dunningland-Farm, (or Estate;) and  
 to my Kinswoman Crawa, I give, after my Death also, the  
 Land in Wealdinga-Fælda. Lastly, my Will is, that half  
 my Predial-Servants in every Village be manumized, for  
 the good of my Soul, and that half my Goods, which I have  
 in every Village, be distributed to the Poor for my Soul's  
 Health.

\* In the Original Saxon, only my Priest.

† In the Original Saxon, three Hides.



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THE  
TESTAMENT  
OF  
ÆLFLEDE, or ÆGELFLEDE,  
The WIDOW of BRIHTNOT,

Duke of the *EAST-ANGLES*<sup>46</sup>;

*Who, fighting valiantly with the Danes in a pitched Battle<sup>a</sup> near Maldon, was slain in the Year of our Lord 991.*

Æ Lfælæb gæppytelað on þiſ gæppite hu hæo pile habban gæraðað hiſæ æhta ſon Gode 7 ſon þopulðæ: Æneſt þ ic an minum blaſorðe þara viii. landa æfter minum dege. þ iſ eneſt æt Douor-cop-tæ. 7 æt Fulan-rettæ. 7 æt Æleſ-ſorða. 7 æt Stan-pægun. 7 æt Býræ-tune. 7 æt Lexabyne. 7 æt

<sup>46</sup> *East-Angles* ] The Kingdom of *Kingdom of England.*)  
*East-England,* or of the *East-Angles,* <sup>a pitched Battle.]</sup> *Simon of Durham's*  
contained *Northfolk, Suffolk, Cambridge-* *History* in the *Ten Writers,* Col. the  
*shire,* and the whole *Iſle of Ely.* (*Camb-* 162<sup>d</sup>, and the *Saxon Chronicle* in the  
*den's Heptarchicall Diuiſion of the whole* Year 991.

Ylmeſætun.

Ylmeſætun. ⁊ æt Bucýr-healæ. ⁊ trægna Bæha on  
 tpegna punða Ʒepihte. ⁊ tra Ʒop-cuppan. ⁊ an ræol-  
 rpan Fæt. ⁊ hæ leof æabmolice biððe for Goder luuan.  
 ⁊ for mineſ blaforðer raple luuan. ꝥ þu amundie þa  
 halƷan rtopæ æt Ʒtocæ hæ mine Ylðpan onreſtað. ⁊  
 þa aſe hæ hiðer in-ræaðon ⁊ a to-rneoƷ on Godær-  
 rihte. ꝥ iſ þonno ꝥ ic Ʒe-an æal rpa mine Ylðpan hiſ  
 er Ʒæ-uðan. ꝥ iſ þonne ꝥ land æt Ʒtoce into þeſæ  
 halƷan rtopæ. ⁊ æal ꝥ ꝥ þer to tunæ Ʒæ-hýrð. ⁊  
 þonæ puða æt hæþælða hæ min rpyrtan Ʒæ-uða. ⁊  
 mine ylðpan. Donne rýnð hiſ þa land hæ minæ ylð-  
 pan þær-to bæ-crædon ofær minne rpyrtan-dæƷ. ⁊  
 ofær minne. ꝥ iſ þonne Ʒtræð-forða. ⁊ Fneſan-  
 tun. ⁊ Pirpyðetun. ⁊ Lauan-ham. ⁊ Býlier-dýne. ⁊  
 Polſtýðe. ⁊ Piſer-mýrſc. ⁊ Enæn-rtýðe. ⁊ Peltan-  
 dune. ⁊ Mýnær-eƷæ. ⁊ ꝥ puðælano æt Toþam hæ min  
 ræðer Ʒe-uþæ into Mýner-iæ. ⁊ Eolne. ⁊ TíƷan; Don-  
 ne rýnð hiſ þa land þe minæ Ylðpan becrædon into  
 oðrum halƷum rtopum. ꝥ iſ þonne into Eant-papa-  
 býriƷ to Eniſtær-cirpan þan hiðeð to bpece. þeſ lan-  
 ðer æt Illan-leƷe. ⁊ into Pauleſ Mýnrſtre into Lun-  
 bene. þeſ lander æt Hedham to Biſcop-hame. ⁊ þeſ  
 lander æt Tidpelðinſ-tune þan hiðeð to bpece into  
 Pauleſ Mýnrſtre. ⁊ into Beorcingan þam hiðeð to  
 bpece þeſ lander æt BabbiniƷ-hýrnan. ⁊ ic Ʒæ-an Ælf-  
 þræðe minær hlauorðær meððer Puðuhameſ æfter mi-  
 num dæƷe. ⁊ æfter hiſæ ðeƷe ƷanƷe hiſ into Ʒcæ  
 Marpan-rtopæ into Beorcingan. æal-rpa hiſ ræant.  
 midmæte ⁊ mid mannum; ⁊ ic Ʒe-an into Ʒcæ Ead-

\* in-ræaðon.] I ſuſpect to be wrote  
 wrong in this place, for inſealdon, *de-*  
*derunt, they gave,* or to be wrote in  
*Dano-Saxon* for inſealdon, *nuncupare*  
*verbis, vel verbis nuncupatis devoverunt;*  
*they have declared their Wills, (or Teſta-*

*ments,) by Word of Mouth, &c.* Where  
 it is to be noted, that þiðer inſealdon,  
 or þiðer inſealdon, has the ſame Signifi-  
 cation as ſealdon þiðer in, ſealdon þi-  
 ðer in.

munðe

munde þara tpegra landa Leopler-peorðæ. 7 Eochun-  
 felde. þam hipeðe to brece. æal-ſpa mine ylðpan hiſ  
 er ge-uþan. 7 þær lander æt hnyddinge æftær Erap-  
 an dege mīnæ maðan: 7 ic ge-an into Mýner-ic æf-  
 ter minum dege eal ſpa min hlaforð 7 min ſperter  
 ge-uþan. þ̅ iſ Fingingraho. 7 þara ſix hida þæ þ̅  
 Mýnſtær on ſtent; 7 ic ge-an eftær Erapan dege  
 þær lander æt þeadinga-felda into Suðbýrið to ſcæ  
 Enegoriæ eal-ſpa min ſpærtaſ hiſ ær for æpýrðe;  
 7 ic ge-an into Ælið ſcæ Petre. 7 ſcæ Æþelþryþe.  
 7 ſcæ þihtburþe. 7 ſcæ Sexburþe. 7 ſcæ Æorpen-  
 hilde. þer mineſ hlaforðer lichoma neſt þara þreo  
 landa þe Prebuta ge-heotan Gode 7 hiſ halga þ̅ iſ æt  
 Rettenðune þe per min morðan gýfu. 7 æt ſæg-ham.  
 7 æt Dictune. eal ſpa min hlaforð 7 min ſpærtaſ hiſ  
 er ge-uþan. 7 þaræ anre hida æt Leaple þe min ſpýr-  
 taſ be-geat. 7 þer Bæaliðer ge-macan þe man ſæalde  
 minum hlaforðe to ſaple-ſcæatte: 7 ic ge-an Æðel-  
 maræ Æalþorpen þer lander æt Lællinge, ofer mine  
 deð. mid mete. 7 mid mannum æal ſpa hiſ ſtent. on  
 þe ge-rið þ̅ he beo on minum lipe min ſulla-ſneod. 7  
 ſone-ſpneca. 7 mīnæ manna. 7 æfter minum dege.  
 beo þara halgan ſtope. 7 þeræ ane ſul-ſneod. 7 ſone-  
 ſpneca æt ſtoce þe mine ylðpan on-neſtað: 7 ic ge-  
 an þer landær æt Liſſing-tune Eðelmepe mineſ [hla-  
 forðer] með mid mete 7 mid mannum. eal-ſpa hiſ  
 ſtent. 7 hine eadmodlice. biððe þ̅ he min ſulla-ſneod.  
 7 min [ſpelia] end beo on minum dege. 7 eftær mi-  
 num dege gefelſte þ̅ min Eriðe 7 mīnæ ylðpan ſtan-  
 ðan mote: Ðiſ ſind þa Land-meapca, &c.

The ENGLISH-TRANSLATION.

*Ægelfeðe declares in this Writing how ſhe would have  
 her Poſſeſſions diſpoſed of for ſacred and ſecular Uſes.*

Imprimis,

Imprimis, I declare, that after my Decease, I give to my Lord (the King) those eight Farms, (Estates, or Mannors) lying (to wit,) the first in Dovor-corta, the second at Fulan-petta, the third at Ælesforda, the fourth at Stanwæga, the fifth in Byrætune, the sixth at Lexadyne, the seventh in Ylme-sætune, the eighth at Bucyf-heal; with two Coronets which weigh two Pounds, and two Soup-Dishes, and one great Silver-Cup. And I humbly beseech you, most August Prince, both for your Love to God, and for the Love you bear as well to the Soul of my Lord (my Husband) as to the Soul of my Sister, that you would vouchsafe to defend and preserve that sacred Place at Stoce, wherein my Ancestors rest, as also the Estates, which, to the end they might be always free by God's Law, (Holy and Inviolable,) they gave to the same in a sacred manner. Wherefore all that my Ancestors gave long ago to that sacred Place, I give in the same manner: That is to say, all that Land that lies in Stoce, and whatsoever belongs to that Town, and that Wood at Hæthfeld, which my Sister and my Ancestors gave to the same. Furthermore, these are the Estates, which after my and my Sister's Decease, my Ancestors bequeathed to the same Place: namely, Strætford, and Fresantune, and Wiswithtune, and Lavanham, and Byliesdyne, and Polstyde, and Wiser-Myrsc, and Grænstyde, and Peltandune, and Myrefigie, and that Woodland at Totham, which my Father gave to Myref-iga-Church, and Colne, and Tiga. Furthermore, these are the Lands, which my Ancestors bequeathed to other sacred Places: namely, the Land at Illan-lege, for the use of Christ's Church Monastery in Canterbury; and the Land lying in Hedeham, to Paul's Church in London, for the Support of the Bishop's Household; and the Land at Tidwildingtune, I give for the Benefit of Paul's Monastery; and the Land of Babbing-Thyrna, for the use of the Monastery  
at

at Beorcinga. Furthermore, I give after my Death Wu-  
duham, to my Lord's Mother Ælfthræde; and after her  
Death, my Will is, that it go in the State it is now in  
with the Rents (or Profits) for House-keeping, and the Ser-  
vants belonging to it, to St. Mary's Monastery that is in  
Beorcinga\*. I give also those two Estates, Ceorlesworthe,  
and Cochanfelde, in the same manner my Ancestors have  
formerly appointed for the Benefit of St. Edmund's Mo-  
nastery, as also the Land at Hnydding, after the Death of  
my Kinswoman Crawa. Moreover, I give Fingingra-ho,  
and those six Hides of Land where a Monastery is built,  
to St. Peter's Church in Myresiga, after my Death, just  
as my Lord (my Husband,) and my Sister gave them not  
long since. I give also after the Decease of Crawa, the  
Land at Wealdinga-Felda, to St. Gregorie's in Suthbyrig,  
as my Sister gave it before she died. Furthermore, I give  
those three Lands that lie at Rettendune, called Prebuta,  
which were my Morgenatical Present<sup>†</sup>, (or Gift,) and at

\* *Beorcinga.*] Now Berking in the County of Essex.

† *Morgenatical Present.*] Of the *Morgenatical* Gift, see what *Hickes* has wrote in the 9<sup>th</sup> and 10<sup>th</sup> Pages of the Preface concerning this Work to *Adam Otteley*, to which may be added what *Justus George Schottelius* hath wrote in the 453<sup>d</sup> Page of the 12<sup>th</sup> Chapter of his Work relating to the German Tongue. *Morgengabe*, (a Present made by the Bridegroom to his Bride the next Morning after his first Night's Bedding with her) *Morgengap*, and *Morgengaf*. Hence that Phrase, among the Germans, *Matrimonium ad Morgengaticam*, that is, a Matrimony not yet compleated. It is wrote amiss, *Matrimonium ad Morga-naticam*, in *Grotius's* Gothick Feuds, in *Lindenbrogius's* Glossary, at the Word *Morgengeba*. *Morgengab* is the Price (or Reward) of Virginitie.—It is o-

therwise called, *The Marriage-Gift*,—*The Nuptial*, (or *Wedding*) *Gift*, which is wont for the most Part to be equivalent to a Dowry (or Portion.) You may see a Donation of this Sort wrote in *Saxon*, like a *Codicil*, in the 76<sup>th</sup> Page of the *Epistolary Dissertation*, which *Hickes* wrote of the Usefulness of the ancient Northern Literature, and in the *Appendix* to *Somner's Treatise of Gavelkind*. A Donation of this Kind upon the Account of Marriage, was called by the Old *Islanders*, *Lynfie*, that is, a Gratuity, which the Bridegroom had agreed to give the Virgin-Bride for lying with her. See the 72<sup>d</sup> and 74<sup>th</sup> Stories of the History of the *Islanders*. But it is called by the Germans *Morgengaf*, and in *Saxon*, *Morgen-gifu*, that is to say, a *Morning's Gift*, because such Marriage Donations, tho' agreed upon, (or contracted for) were nevertheless not valid, even tho'

Segham, and at Dictune, just as my Lord and my Sister lately gave them: and that single Hide of Land in Ceafte, which my Sister purchased, as also that valuable Crown-Form-Work, the Funeral-Oblation<sup>u</sup> for my Lord, (my Husband) I give to St. Peter's in Ely, to St. Ætheldryth's<sup>v</sup>, and St. Wihburg's, and St. Sexburg's, and to St. Æormenhild's wherein the Body of my Lord rests. Furthermore, I give, after my Decease, that Land that lies at Lelling, in its present State, together with the Rents (or Profits) for House-keeping, and the Servants, to Earl Æthelmer; but on this Condition, that he be a Protector and Patron of me and mine as long as I shall live, and after my Death, of that

the Wedding-Ceremony was performed, till the Morning after the Bridegroom had lain with his Bride. See also the 1st Chapter of the 2<sup>d</sup> Book of Steirnbook's Swedish Law.

<sup>u</sup> *The Funeral Oblation*] A Funeral Oblation for the Benefit of the Soul of the Defunct, was any of his Goods, either Money, or some moveable Thing, and it is called *A Funeral Oblation*, because it was given to the Priest, or Church, for the good of the Defunct's Soul, either at the digging of the Grave, or at the time of Burial, as it appears by the 13<sup>th</sup> of Canute's Ecclesiastical Laws. And *ŕapl-ŕceat is nihtæŕt, &c. Symbolum pro anima soluta id justissimum est, quod effossum tumulo offertur; that Soul-shot is the rightest that is offered at the opening of the Grave—ŕælæŕte man ðone ŕaple-ŕceat into ðam mýnŕtne ðe hit to hýnde; solvatur pro anima symbolum Ecclesiæ ad quam pertinet; Let Soul-shot be paid to the Church to which it belongs.* See Somner's Saxon Dictionary in *ŕapl-ŕceat*, and his Glossary at the End of the Ten Writers in *Pecunia Sepulturæ*, in the Funeral-Money. But here we must observe, that Ælfede kept to herself, as

long as she survived her Husband, that valuable Present that she had offered for his Soul to St. Æormenhild's Church.

<sup>v</sup> *St. Ætheldryth's.*] Of St. Ætheldryth, and St. Sexburg, Royal-Sisters, and their Sanctity, see the 19<sup>th</sup> Chapter of the 4<sup>th</sup> Book of Bede's Ecclesiastical History. Of Æormenhild, the Daughter of Erconbert, King of Kent, and of St. Sexburg, and her Virtues, see John Brompton amongst the Ten Writers, Col. 772<sup>d</sup>, 773<sup>d</sup>. and William Thorn there, Col. 1908. Of Ætheldryth, Sexburg, and Wihburg, according to some, their Sister, and of the Translation of her Body from Darham in the County of Norfolk to Ely Monastery, See John Brompton there, 747<sup>th</sup>, and 748<sup>th</sup> Columns. See also what has been wrote in Saxon concerning these Saints, by an uncertain Author, (with a Latin Translation of the famous William Hopkins, D. D. not long since Canon of Worcester,) in the 116<sup>th</sup> Page of the Epistolary Dissertation, which Hickes wrote to Sir Bartholomew Shower, Knt. not long since a famous Lawyer amongst us, of the Utility of the ancient Northern Literature.

L

sacred

*sacred Place at Stoce, where my Ancestors rest, as also of those Lands that belong to it. Lastly, I give that Land, which lies at Liffingtune, in its present State, together with the Rents (or Profits) for House-keeping, and the Servants belonging to it, to Æthelmer, my Lord's Kinsman, humbly intreating him to be my Protector and Steward during my Life, and when I am dead<sup>w</sup>, to take Care that my own Testament, and the Testament of my Ancestors may stand.*

<sup>w</sup> and when I am dead] These solemn Words, And hine eadmorelice bidd þ he eften minum dege gefelpe þ mine cyðe 7 minna Ylðna 7randan more; & suppliciter illum rogo, ut me mortuâ, illius adjumento, valeant Testamentum meum, & Testamenta Majorum meorum; and I humbly intreat him, when I am dead, to take care that my own Testament, and the Testaments of my Ancestors may stand, seem to have some Regard to him whom we call a Testamentary-Executor. But that this Form of Words has a quite different Signification, appears from the following Clause in the Testament of Æ-

thelstan, King Ethelred's Son, in the Appendix to William Samner's English Treatise of Gavelkind; Nu biððe ic alle ðe Wyrten ðe mine quýðe gehýned neðe eyðen gehodede 7 lepede ðer hi ben on fultume þ mylpyðe 7tonden: Rogo omnes sapientes, sive cleri, sive populi, qui (ut testes) Testamentum meum, dum legeretur, audiverunt, ut iis adjuvantibus, testamentum idem meum valeat; I desire all the Wise Men, whether Clergy or Laity, who (as Witnesses) heard my Testament read, to take Care jointly that my same Testament do stand.



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THE  
*English* TRANSLATION  
OF  
King EDGAR'S CHARTER<sup>x</sup>,

By which he gave *Ceorlesworth* to ÆTHELFLEDE.

This Charter also was copied from old Parchments belonging to the *Harley-Library*, wherein, as in a Treasury, are kept ten thousand Charters, disposed in the Order of Time.


47 **P**THE Kind Maker of the Universe, having placed the highest and lowest Things in a wonderful and an inexpressible Order, created Man of Potter's Clay, infusing into him a Soul after his own Similitude; and giving him Authority over all

<sup>x</sup> *King Edgar's Charter.*] In a MS. the same Abbey, and amongst others we find these Words: *Eadgarus dedit Alflede, Cherlesworth, quæ postea dedit S. Eadmundo illud Manerium cum Chartâ ejusdem Regis propriâ; Eadgar gave Cherlesworth to Alflede, who afterwards*

Things below but one, which on purpose to try him he forbad him, he settled him very fairly with his Wife in Paradise. Who, alas, by the Instigation of the Devil, being thrown out, brought upon himself and his Posterity, perpetual Death in this miserable World. Wherefore, I Edgar, Governor and Ruler of all Britain, do freely give to a Matron, whose Name is Æthelflede, a certain Parcel of Land, to wit, seven Manses, in that Place commonly called Ceorleswyrthe, for ever, together with all Things of right belonging to the same Land, to wit, Meadows, Fields, Pastures, Woods; and after her Death she may leave it to what Heir she will. And I would have this Place free from all Earthly Services but three only, to wit, the accustomed (or usual) Expedition to the Wars, Pontage, and Castle-guard. But if any one attempts to alter this my Donation from the Purport thereof, may he be separated from the Fellowship (or Society) of God's Holy Church, and also from the Communion of the Faithful, unless he shall before his Death, first repent of what he has done amiss against this my Establishment. The Bounds of this Land are these, &c.

gave that Mannor to St. Edmund, together with the very Charter of the same King. We find the same Words also in a very valuable MS. of the same Library, marked 63. D. 6. fol. 219. And further, in the 83<sup>d</sup> fol. of the same Book, where the Benefactors of St. Edmund's-Bury-Abbey are recounted, the Scribe had a Mind to record Earl Ælfgar and Æthelflede in these Words: *Quidam Comes, nomine Ælfgarus, concessit Sancto (Ead-mundo) Cokefelde, post mortem Aylfledæ filia suæ. Quæ postea eandem terram cum aliq Manerio Cherlesworth eidem*

*Sancto per ipsam Chartam, per quam Rex Eadgarus eundem sayfiaverat, devotè contulit; A certain Earl, named Ælfgar, granted to St. (Edmund) Cokefeld, after the Death of his Daughter Aylfledæ. Who afterwards devoutly bestowed the same Land, with another Mannor, Cherlesworth, upon the same Saint, by the very Charter, by which King Edgar had given the said Saint the Seisin of it.*

47  Vexillare Christi Monogramma. The Banner-Cypher of Christ. (See the Epistolary Dissertation.

This

*This Charter was wrote and attested by these Witnesses,  
whose Names are here under set, in the Year of our Lord's  
Incarnation 962.*

✠ *I Edgar, King of England, have granted.*

✠ *I Dunstan, Archbishop have corroborated.*

✠ *I Ofcytel, Archbishop have confirmed.*

✠ *I Ofulf, Bishop have consolidated.*

✠ *I Byrhtelm, Bishop have consented.*

✠ *I Athelwold, Abbot.*

✠ *I Ælfhere, Duke.*

✠ *I Ælfheah, Duke.*

✠ *I Æthelstan, Duke.*

✠ *I Æthelwold, Duke.*

✠ *I Ælfgar, M.*

✠ *I Ælfwine, M.*

✠ *I Byrhtferth, M.*

✠ *I Wulf helm, M.*

✠ *I Æthelwine, M.*

*Page 44. I. Of the Coin of the Anglo-Saxons. Their  
Laws mention various sorts of Money, as the Thrymsa,  
Mancusa, Penningus, Sceata, Ora, and the like. Hickes  
attempts.*

*attempts to settle the Value of these, and thus draws up his Account, supported by the Testimonies of old Authors.] I think it would be worth while for a Lover of Northern Antiquities, to add to those Things which Hickee has wrote of the Anglo-Saxon Coin, what the most Learned John O Stiernhook hath wrote in the 12<sup>th</sup> Chapter of his 1<sup>st</sup> Book, De Jure Suenonum & Gothorum vetusto &c. of the old Law of the Swedes and Goths, relating to the different Species and Value of the old Swedish Money.*

*Page the 50<sup>th</sup>. But he discourses more particularly of that remarkable Piece of Money that is in the Hands of Ralph Thoresby of Leeds 48, the Inscription whereof is this; THUR GUT LUETIS, as some will have it, or rather, THURGUT LUNTIS, as the Learned*

*De Jure Suenonum & Gothorum vetusto.] See Hickee's Testimony, and Commendation of this Book, in the 42<sup>d</sup> Page of the general Preface concerning his Work.*

*48 Remarkable Piece of Money that is in the Hands of Ralph Thoresby of Leeds.] Sir Andrew Fountaine's Discourse upon this particular Coin being extremely Learned and Curious, and what wonderfully took my Fancy, (as indeed I think it cannot but be pleasing and grateful to all Lovers of Learning and Curious Antiquities,) I thought fit to give it translated into English intire. It will illustrate the Text, and in that respect it cannot be accounted an officious Note.*

*" But yet, (most Honourable Lord,) of all the Coins that appear to be in use with the Anglo-Saxons, or Anglo-Danes, none is more remarkable than that which is in the Possession of Ralph Thoresby of Leeds, a Man famous for his Birth, and good natural Parts, the Inscription whereof is in Runic Letters. In a late Translation of Camb-*

*den's Britannia, the Inscription and Explication are, (viz.) THUR GUT LUETIS, that is, as that Interpreter would have it, Thoris Dei Facies seu Effigies; the Face or Effigy of the God Thor. For that Interpreter is of Opinion, that the Figure stamped upon the Coin represents the God Thor, and in the very manner he used to be worshipped, (viz.) his Head encompassed with a Flame of Fire like a Sun, and his Right Hand holding a Scepter, or Golden Mallet. But Hickee, the Restorer of the Northern Literature, told me as a Friend, that the aforesaid Reading, Thur Gut Luetis, (provided it was true,) is not to be translated, Thoris Dei Facies, the Face of the God Thor, but Thor Deus Populi, Thor the God of the People; or Thor Deus Patrius, Thor the God of the Country; for as much as every one of these Words, Liut, or Luit, or Luet, (in the Genitive Case Luetis,) has the same Signification as Populus.*

Nicolas

Nicolas Kedar, a Swede, reads it.] Of this *Thurgut* the famous *Leibnitz* in a *French Letter* to Sir *Andrew Fountain*, writes thus: “ Vous avez mis dans votre bel ouvrage  
 “ la Medaille, où il est parlé de *Thurgut* avec la descrip-  
 “ tion, où vous rapportez aussi l’explication de M. Ke-  
 “ derus *Suedois*, & de quelques autres. Voicy mainte-  
 “ nant un passage de *Ditmarus Evêque de Mersebourg*,



“ But there is even another Interpre-  
 “ tation of the Inscription, which I am  
 “ now treating about, found out and ve-  
 “ ry lately published at *Leipsick*, by the  
 “ Learned *Nicolas Keder*, (Fellow of the  
 “ Royal College of Antiquities at *Stock-*  
 “ *holm*,) which the most famous *Leib-*  
 “ *nitz*, highly to be valued by the Re-  
 “ publick of Learning upon many ac-  
 “ counts, and particularly by my self,  
 “ took care to transmit to me. *Keder*  
 “ thinks that the aforesaid Figure does  
 “ not represent *Thor*, or the Idol of  
 “ *Thor*, but the Lord our Saviour, and  
 “ that the Inscription ought to be read  
 “ thus, *Thurgut Luntis*; and that this  
 “ Reading should be translated, *Thurgut*  
 “ *Londinensis*, *Thurgut of London*. He  
 “ will have *Thurgut* indeed to be the  
 “ Name of the Coiner, and *Luntis*, or  
 “ *Lundis*, to be absolutely *Londinum*,  
 “ *London*, where the Money was coined.  
 “ Nor are there wanting for certain very  
 “ powerful Arguments, whereby that  
 “ learned Men would confirm this his  
 “ Opinion, unless *Thurgut Lincolnensis*,

“ *Thurgut of Lincoln*, may seem to be a  
 “ juster (or better) Translation of the  
 “ Inscription than *Thurgut Londinensis*,  
 “ *Thurgut of London*. For of *Lyndum*  
 “ (with a y) or *Lindum* (with an i)  
 “ the ancient Name of the City of *Lin-*  
 “ *coln*, the Saxons made *Lynd* (with a y,) or  
 “ *Lind* (with an i,) the Genitive  
 “ Case whereof is perceived in the  
 “ Words, *LYNDIS-EGE*, *Lyndseia*, *Lynd-*  
 “ *sey*; *LYNDIS-WARA*, *Lincolnienses*, the  
 “ Inhabitants of *Lindsey*, or *Lincolnshire*.  
 “ But what hinders at last but this piece of  
 “ Money might have been coined in that  
 “ City of *Scania* in *Sweden*, which was  
 “ called by all the Ancients, *Lundis*, and  
 “ now usually *Londinum Scanorum*, *Lun-*  
 “ *den* in *Schonen*; and for this reason  
 “ chiefly, since the *Runic Letters* were  
 “ used as well by the *Scani*, as by the  
 “ *Jutes*, and *Angles*, and their Posterity  
 “ in this our Land?” (See the *Episto-*  
 “ *lary Dissertation of Anglo-Saxon*, and  
 “ *Anglo-Danish Coins*, to *Thomas Lord*  
 “ *Herbert*, Earl of *Pembroke* and *Montgo-*  
 “ *mery*, &c.)

“ contemporain.

“ contemporain d' un General Danois nommé THURGUT,  
 “ dont il parle, & qui pourroit bien estre celuy, dont par-  
 “ le vôtre Medaille. Vous obligerez extrêmement le Pub-  
 “ lic, & particulièrement vôtre país, en remontant des Me-  
 “ dailles *Anglo-Saxons* aux *Brittaine-Romaines*, comme  
 “ vous le faites esperer.”

*You have inserted in your Curious Work, the Medal which mentions THURGUT, with a Description of it, wherein likewise you give us the Explication of Kedar, a Swede, and some others. I send you now a Passage of Ditmar, Bishop of Merseburgh, who was Cotemporary with a Danish General, named THURGUT, whom he mentions, and who might very well be the same your Medal speaks of. You will extremely oblige the Publick, and particularly your own Nation, in going still farther back from the Medals of the Anglo-Saxons, to those of the British-Roman, as you have given us Hopes you will.*

Ditmar, *Bishop of Mersebourg* so, in the 7<sup>th</sup> Book of his *Saxon History*, writes thus :

“ In the Year of our Lord's Incarnation 1016, and in  
 “ the Month of *July*, the aforesaid Brothers, *Harold* and  
 “ *Canute*, setting out with their General THURGUT, and  
 “ three hundred and forty Ships, encamp about a certain

<sup>49</sup> *Mersebourg.*] It is a small City of Germany, in the Circle of *Upper-Saxony*, and *Marquisate of Misnia*, a Bishoprick, under the Archbishop of *Magdeburg*, anciently Imperial, now subject to the *Elect* of *Saxony*, as Administrator of it, and with the Territory belonging to it serves for the Portion of some of the Younger Brothers, who are styled Dukes

of *Sax-Mersburg*. It stands upon the River *Saal*, (according to *Echard*,) but upon the River *Yffel*, (according to *Collier*,) fourteen Miles South East of *Hall*, and fourteen West of *Leipsick*. (See *Moll's Geography*, *Echard's Gazetteer*, and *Collier's Great Historical, &c. Dictionary*.)

“ City,

“ City, called *Lunduna*, where the Queen, sorrowful for  
 “ the Death of her Husband and Defender, was sitting  
 “ with her Sons *Ethelstene* and *Ethmund*, and two Bishops,  
 “ and other Great Men; and bringing their Ships into the  
 “ River, called *Timisi*, containing each eighty Men, they  
 “ attack the same for six Months. But the Queen, tired  
 “ out by that time with the Siege, sent Messengers to de-  
 “ sire Peace of them, and to inquire diligently what they  
 “ demanded. It was presently answered by these insatia-  
 “ ble Enemies, that if the Queen had a Mind to pur-  
 “ chase her Sons Lives, and her Own, with 15000*l.* in  
 “ Silver; and the Lives of the Bishops with 12000 *l.* be-  
 “ sides all their Breast-Plates, of which there were one  
 “ thousand and twenty-four, (and it was an incredible  
 “ number,) and to give three hundred choice Hostages  
 “ for the Performance of these Things, She might then  
 “ only and her Companions obtain Peace possibly and  
 “ their Lives; but if otherwise, they all cried out, *they*  
 “ *should perish at a Blow*. But the venerable Queen,  
 “ with her Council, being greatly disturbed at this Mes-  
 “ sage, after a long perplexed Deliberation, promised she  
 “ would comply with the Terms, and confirms it with  
 “ the Hostages before mentioned. In the mean time, the  
 “ two Brothers luckily escaping the threatned Danger in a  
 “ Boat at Midnight, got together whom they could for  
 “ the Defence of their Country and the Deliverance of  
 “ their Mother, the Enemy as yet being ignorant of the  
 “ Matter. But when THURGUT, Captain of the Pyrates,  
 “ went out one Day with a great Company to lay waste  
 “ the neighbouring Borders, meeting with the Enemy  
 “ unawares, he fell in with them; and as soon as he  
 “ espied them at a distance, encouraging his Followers  
 “ first, he manfully attacked them: And King *Ethmund*,  
 “ and THURGUT the Captain fell, with a very great Host,  
 M “ on

" on both Sides, and neither had Hopes of a Victory as  
 " they wished, but quitted the Field of their own accord,  
 " wounded, concerned only that it happened thus by For-  
 " tune : But we are forbid by Scripture to believe that  
 " Fate or Chance signifies any thing. The *Danes*, tho'  
 " at that time weak, go often too and fro to visit their  
 " Confederate Ships, and understanding that Assistance was  
 " bringing to the City by *Ethelstan*, who remained alive, and  
 " by the *Britains*, they betake themselves to flight, having  
 " first killed the Hostages. And may God, the Protector  
 " and Defender of those who trust in him, destroy and  
 " disperse them, that they may never do any mischief to  
 " these or other faithful People, as they used to do. Let  
 " us rejoice in the Deliverance of the City, and for the  
 " rest let us mourn. I have learnt also from the Relation  
 " of the abovementioned *Sewald*, a lamentable Fact, and  
 " for that reason fit to be mentioned ; that when the per-  
 " fidious *Normans*, having *Thurkil* still at their Head,  
 " took the Excellent Archbishop of *Canterbury*, *Dunstan*  
 " by Name, with others, and, according to their wonted  
 " Cruelty, bound and imprisoned him, and made him  
 " endure Famine, and inexpressible Pain, he (moved there-  
 " to by Human Frailty) promiseth them Money, and to  
 " get it, desires a Truce, during which, if he could not  
 " escape immediate Death by an acceptable Ransom, he  
 " might however purge himself in the mean while by  
 " frequent Sighs to be offered up a living Sacrifice to  
 " the Lord. No sooner was the Time set expired, but  
 " the voracious Head of the Pirates calls upon the Servant  
 " of the Lord, and demands threateningly, a speedy pay-  
 " ment of the promised Tribute. And he, like a mild  
 " Lamb, answers ; Here I am, ready to endure any thing  
 " for the Love of *Christ*, that ye presume to do against  
 " me, that I may merit to be made an Example for his  
 " Servants

*Alphage*

“ Servants to follow. I am not troubled at present at  
 “ being accounted by you a Liar ; it was not my Will,  
 “ but cruel Poverty that occasioned me to be so. This Bo-  
 “ dy of mine, which in this Exile I have had a more  
 “ than ordinary regard to, and which I am sensible is in  
 “ your Power to do what ye will with it, I offer up to you  
 “ blameable ; but my sinful Soul, which you have nothing  
 “ to do with, I yield up as a Suppliant to the Creator of  
 “ all Things. Whilst he was talking thus, the prophane  
 “ Host surrounded him, and bring together divers Wea-  
 “ pons to kill him. Which as soon as their General *Thur-*  
 “ *kil* saw at a distance, he hastned to them, and said, I  
 “ beg you would not act thus ; Gold and Silver, and all  
 “ I have here, or can any ways come at, except only my  
 “ Ship, I freely give among you all, that you may not  
 “ sin against the anointed of the Lord. The unbridled  
 “ Fury of his Associates, harder than Iron and Stone, is  
 “ not mollified by such a gentle Speech, but is appeased  
 “ by the Effusion of innocent Blood, which they im-  
 “ mediately shed, by pouring in upon him Ox-Heads,  
 “ Showers of Stones, and Pieces of Wood promiscuously.  
 “ Amidst the Assaults of such a mad Crew, with a heaven-  
 “ ly Sweetness, as the Effect of the following Sign, he  
 “ is presently made a Martyr. For one of the Chief  
 “ in this Tragical Act being struck with a Lameness in his  
 “ Limbs, sincerely acknowledged, that he committed a  
 “ fault against the Elect of *Christ*, as it is written : *Ven-*  
 “ *geance is mine, and I repay, saith the Lord.* In this  
 “ Triumph of *Christ*’s Champion his wretched Persecu-  
 “ tors being vanquished, have lost their Lord and the Mo-  
 “ ney offered them by their General, and lastly, their Souls,  
 “ unless they repent and make Satisfaction ; and he, with  
 “ his Stole, whitened before with the Innocence of his  
 “ Mind and Body, and at that time died red with his  
 M 2 “ Bloud,

“ Bloud, hath appeased the Divine Presence. Let us Sin-  
 “ ners get him by our daily Prayers to be an Intercessor  
 “ for us, and trust they will greatly prevail with the Di-  
 “ vine Majesty.”

In the same Letter he, a true Favourer of the Northern-  
 Literature, testifies how heartily he wishes that a College  
 of Antiquities may be founded in *England*, as well as *Swede-  
 den*, in these Words : “ J'estime extrêmement le dessein de  
 “ M. *Hickes*, & on l'y devroit assister. L'Angleterre meri-  
 “ teroit un Collegium Antiquitatum, aussi bien que la  
 “ *Swede* ; ” I extremely approve of the Design of M.  
*Hickes*, and indeed he ought to be assisted in it. Eng-  
 land certainly merits a College of Antiquities, as well as  
 Sweden.

Thus far he, to which it seems not foreign to my Pur-  
 pose to add the Letter, full of Learning, that he wrote in  
*Latin* to our Author *William Wotton*.

To the most famous *William Wotton*, *Godfrey William  
 Leibnitz*, &c.

That I cultivated not with you and the rest of my  
 Friends, a literary Commerce this Year, as I have usu-  
 ally done, was owing to the great Concern the Death of the  
 Queen of Prussia gave me, who befriended me beyond my  
 Hopes or Wishes, and would have me be frequently with  
 her, by which means I often enjoyed the Conversation of so  
 great a Princess, than whom none had ever more Ingenuity  
 or Humanity; and the Sense of a general Mourning was to  
 me who had been accustomed to this Pleasure, extremely  
 bitter upon a private account. When she died at Hanover,  
 I was at Berlin, because I could not follow her immedi-  
 ately; and as no Body there expected such sad News, our  
 Surprise

Surprize was the heavier. I was certainly within a little of being dangerously ill, and had much ado to recover my self. For the Queen had a most incredible Insight into things out of the common Road, and a Desire of knowing more, and she used to consult me to satisfy her Curiosity the better, which would at one time or other have been of no inconsiderable Benefit to the Publick, had not Death snatch'd her away in the Interim. But take these as Excuses for my Tardiness in Writing.

I ought long since to have testified my Joy, as well upon my own account as yours, that you are safe alive after a terrible Misfortune. A Treasury of old and new Learning ran an hazard with you of being lost, and Boyle too, the Chief in a manner of the Moderns, who by your Means will gain new Life. One thing I presume to ask, that when his Papers are committed to your Hands, you would carefully excerpt and publish whatever appears even little worth notice. For he had not only made many Experiments himself, but even Friends and Strangers strove to communicate to him Things worthy Observation. And tho' his Collections had a Mixture of Trifles in them, I cannot think they ought for that reason to be hastily cast by, which so great a Man thought worth preserving. I hate the Severity of those who deprive us of many excellent Things, while they study to give us nothing but what is so. For things have often a less Appearance than they deserve; and it has been found upon Experience, that what were accounted but mere Trifles, have had Excellencies in them beyond Expectation. I remember, when in my Youth, Monconifius's Travels first came out, with some posthumous Excerpts from his Papers, the Editor's Care was found Fault with by some, for having kept the Chymical Forms, and the Descriptions of minute Secrets, as they call them, because forsooth some things of little moment were interspersed amongst them. I took his  
Part,

Part, and thought he deserved thanks for his Fidelity and Care. I wish they who are possessed of Boyle's Papers, would be as kind to us. It appears by his Work concerning the Usefulness of Experimental Philosophy, and by other little Tracts, that he had rather pointed out, than explained many things, which I wish were perfected: For the Reasons that for some time obliged him to be silent, (as a Promise of Secrecy made to those that communicated to him the Secrets, and the like,) cease now.

But I come to other Things: I hear your Countryman Flamsteed, a Prime Astronomer, is about publishing Observations of many Years: I congratulate him and England, where noble Undertakings are encouraged. Godfrey Kirchius, among us, a Man not wanting in Industry, has carefully noted Observations of twenty-four Years and more; but here is no Body to encourage and assist a Man that labours for the Publick.

I am glad also upon your account, that regard is had to the Northern-Languages. We may hope that the Works of Schilter and Meier, will not be quite lost, and that there are some Survivors who will communicate to the World those Lights which these Authors have handed to them. But there are few things in this way at present extant. Goldastus had many German Poets, who wrote almost four hundred Years ago, as it appears by his Paræneticks; but he published few things out of them, nor did he tell us where they were then repositied. However, I saw some afterwards. They are of service for the easier Connecting things ancient with those of late date, that we may see the gradual Progress of the Language, and the true Sense of the Words. Martin Opitius, a Man of the first Class for Learning and Ingenuity, who first brought the German Poetry into Credit with other Nations, made useful Notes upon the Life of Amo, Archbishop of Cologne, (who flourished

*rished in the eleventh Century,) wrote by an ancient Poet in German Verse. Schottelius, who with no little Pains composed a Grammar of the German Language, has many things of Use for attaining to the Knowledge of Teutonic Antiquities; and he cites also other Authors.*

*The ancient Dialect of the Danes, Swedes, and Norwegians is preserved still in a manner amongst the Islanders: But there is no reason for any one to think, that the Original of the Teutonic, ought rather to be fetched from thence, than from the old Anglo-Saxon, or Almain, or Francic Dialect, tho' some learned Men would persuade others to seek for it in the North, more out of a boasting Humour, than for the sake of Truth. The Ulphil Dialect, which is the ancientest Monument of the Teutonic, belongs not more to the Northern People than to us, nor are the Originals of Northern Words less apparent amongst us, (especially if you take in the Words of the common People, that are dispersed up and down the Countries and Provinces of Germany,) than those of ours are amongst them. Nor do I make any doubt, but that the Scandinavian-Teutons are a Colony of the Cismarine-Germans, who passing over the Islands and Straits, possessed themselves of the Sea-Coasts and best Lands, the ancient Inhabitants, I mean the Finn-Laplanders, being driven back to the inner Part of the Country. Altho' I dont deny but that afterwards Colonies returned now and then out of the North into this Part of Germany.*

*As I suppose the English to be partly Colonies of the ancient Saxons, so I take your Cummeri or Cambri to be Colonies in a great measure of the Cimbri of our Coast, who were a part of the Celtæ. By the Celtæ, I mean the People who spoke that Language, which is the Original to whatever is in common with the Germanic and ancient Gaulish, and is still preserved in your Wales and Cornwall, and in Armoric-Bretagne. For I find a great many*  
Words

*Words amongst these that agree with the Germanic Language; and the Agreement would better appear, in case we knew our own Antiquities better, whereof how many are lost, the few Fragments of the ancient Language are Proofs. I should think also that the Irish were Originally sprung from the ancient Britains; and that they are Evidences of a greater Antiquity yet. For the Insular Nations frequently come from the neighbouring Shore of the Continent, and Antiquities are more easily preserved in remoter Places. As our Saxons then learn from your English Part of their own Antiquities; so we learn in some measure from your Britains, what Language the Cimbri spoke before the Saxons; and from the Irish, who were in Britain before these Britains, and, which is more, who were on this Sea-Coast before the very Cimbri themselves.*

*I have read with great Pleasure your account of Lhuydd's, Celto-British Works; I don't remember to have seen his Lithology. I wait impatiently for Hickes's Work, and I transmitted to Sir Andrew Fountaine Knt. some Anglo-Saxon Coins from Count Swartzeburgh's Library, exactly taken in Water-Glue; but I have not learnt whether he has received them.*

*In the Slavonic Tongue there are many Words of the same common Original with the Germanic, and some of the same with the Greek; such I call SCYTHIC; as those that are common to the Latins, Welsh, and Germans, CELTIC; and in fine, what are common to the Welsh, Germans, and Slavonians, CELTO-SCYTHIC.*

*I perceive that the famous Bernard, and others, endeavoured, to find out something in the Slavonic ancients than the Teutonic; I know not whether with good Reason or not: For I have often observed that the Significations of Radicals are better known in the Germanic. But the Finn-Laplanders are a great Nation; the*  
Æstii

*Æstii* <sup>50</sup> and *Libones* <sup>51</sup>, agree with them a little in *Dialect*: The Language of the Gascoins perplexes me most, as differing from all the rest of the European ones. Came it formerly out of Africa into Spain?

I have sent a Collection of Historians to the Press, by which the Antiquities of the Houses of Brunswick and *Esté* <sup>52</sup>, (for the Family that now governs is from these)

<sup>50</sup> *Æstii*] See *Cluver's* Geography, published at *Amsterdam* in the Year 1682, in 4<sup>to</sup>. Book the 3<sup>d</sup>, Page the 44<sup>th</sup>, Column the 2<sup>d</sup>, Chapter the 1<sup>st</sup>. entitled, *De veteri Germaniâ*; and Page the 48<sup>th</sup>, Column the 1<sup>st</sup>, Chapter the 3<sup>d</sup>, entitled, *De Istævonibus, Hermionibus, atque Bastarnis; item Suevia, & veterum Germanorum habitationibus*.

<sup>51</sup> *Libones*] Or rather *Livones*, and also *Lives*; so called, most likely, from their own ancient Kings, and those who were the first Discoverers of *Livonia*, who finding it a plentiful and healthy Country, called it in *Low-Dutch*, *Act-Lieveland*, i. e. the Beloved-Land; now called the *Livonians* or *Lieflanders*. (See a Book, published at *London* by an anonymous Author, in the Year 1725, entitled, *A New Account of Poland and Lithuania*, &c. Chapters the 11<sup>th</sup> and 15<sup>th</sup>, and the 2<sup>d</sup> Edition of this Book; *Moll's* Geography, and *Cluver's* Geography, Book the 3<sup>d</sup>, Page the 44<sup>th</sup>, Column the 2<sup>d</sup>, Chapter the 1<sup>st</sup>, as above in *Æstii*; and Book the 4<sup>th</sup>, Page the 100<sup>th</sup>, Column the 1<sup>st</sup>, Chapter the 21<sup>st</sup>, entitled, *De Sarmatia Europæa*.)

<sup>52</sup> *Brunswick and Esté*] Great Expectations indeed there were from the Lucubrations of the famous Mr. *Leibnitz*, (says an Author to whom I am indebted for this Note) that we should in Time have a compleat History of the House of *Brunswick*, seeing the late Elector and the other Princes of his House had committed this Work to his Care and Judgment. It was in Agitation about twenty Years; and at length, in 1711, came out three Volumes in Folio: There were no more than three Sets of them in *England*, before his Ma-

jefty's Accession to the Throne; and these were in the Hands of my Lord *Sunderland*, Mr. *Rymer*, and Dr. *Hutton*. This last at his Death, left his Books to the Parish wherein he was born in *Scotland*, and they were actually sent thither before I had Information that there were any such Books in the Kingdom. I had not the Honour to be personally known to my Lord *Sunderland*, and Mr. *Rymer* being likewise then dead, and his Books dispersed, it was with Difficulty that I traced them to the Place where I had the Perusal of them. I own my Expectations were very great, and hoped that I should have little more to do than to translate or abridge this Work for the Historical Part of the House of *Brunswick*, to the End of the seventeenth Century: For as to what happened since the Limitation of the Crown of *Great-Britain* upon the House of *Hanover*, I had done that before. It must be owned, that Mr. *Leibnitz's* Performance in this Way is very great and commendable: One of his Countrymen says of him, that the illustrious Author has those Qualifications and Advantages which could never be expected in any other; that he was in the good Graces and Esteem of all the Branches of this Family; that their Cabinets were open to him; that he is extremely well acquainted with the *German* and *Italian* Affairs, and well skilled in the Laws of *Germany*, and that therefore we might expect the Performance to be exquisite and satisfactory.

The Volumes are writ partly in *Latin*, and partly in the Languages of the *Lower-Saxony*; and they are nothing more than

N

are

are illustrated. But they were all wrote before the Reformation; a good Part of them was never published before. Some are not only made more correct from Manuscripts, but enlarged also. I filled up many Pages of Ditmar, Bishop of Mersebourg, who lived under the Saxon Government. There will be inserted in this Collection, a Germanic Poem, relating to the History of Brunswick, wrote in the fourteenth Century; and the ancient Laws of the Brunswickers, of the thirteenth Century, in the same Language, which remains now almost amongst the common People of Lower-Saxony at this very Day.

Some little Tracts are published in Germany, by no means contemptible; but few remarkable Books of any Size. The late famous Braunius, an eminent Divine at Groningen, sent me a fine Commentary on the Epistle to the Hebrews. The famous Fabritius who teaches at Hamburgh, published lately Part of his Greek Bibliotheque; it will be larger than the Latin, which you have seen reprinted at Oxford. He is a learned and diligent Man. Farewel, and let me still enjoy your Friendship.

Hanover, July 10, 1705.

a Collection of old Authors, (most of which had lain dormant ever since they had been first writ;) and it would not signify much if some of them had so continued. The *Luxemburg-Chronicle*, *Excerpta Hermanni*, *Stadwegius*, *Henry Lange*, as also *Botho's Brunswick-Chronicle* were of some use to me: So was Mr. *Leibnitz's* excellent Introduction to the Work, for which I do here make my Acknowledgments. The House of *Brunswick* has been grafted into that of *England* so early as the Year 1167. by the Marriage of *Henry the Lion*, Duke of *Bavaria* and *Saxony* and Lord of *Brunswick*, with *Maud* or *Matilda*, eldest Daughter of our King *Henry the Second*. This Alliance was the Occasion of a Correspondence between the two Families, which lasted for several Years; but wearing out with Time

it was revived by another more fortunate Match between the Elector of *Brunswick* and the Princess *Sophia*, Sister to our Prince *Rupert*, (being a Protestant) in 1658, which laid the Foundation of our present Happiness, and dissipated those dismal Apprehensions we so lately laboured under, the bare Recollection of which must still make every good *Briton* to tremble. In short, this House is undoubtedly of the Blood of *Esse*, descended of the ancient *Roman* Family of the *Ætiii*, the Head whereof was *Caius Aëtius*, &c. (See the Preface of the History of the House of *Brunswick Lunenburgh*, wrote by an anonymous Author in 1715 in 8vo. and dedicated to George Prince of *Wales*,) now his present Majesty, King *George the Second*, whom God long preserve.

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A N  
A P P E N D I X  
T O T H E  
N O T E S.

*The Names of the Villages, Towns, and Cities, that are mentioned in ÆTHELFLEDE's and ÆLFLEDE's Testaments, disposed in an Alphabetical Order, with Topographical Descriptions of them, so far as they could be well made out by a diligent Inspection into the Maps.*

Æ.

**Æ** Lerronta, now *Alesford*, situate in the East Part of *Essex*, not far from the River *Colne*, in the Hundred of *Tendering* (or *Tendring*)

B

*Beorcīnza. Byorcīnza. Now Berking, or Barking, near Ilford in Essex, dedicated formerly to Holy Virgins by Erkenwald, Bishop of London.*

Bidenice-peorðe. Bydenice-pyrðe. Now a little City, called many Ages ago *Edmundi-Burgus*; in *English*, *St. Edmund's Bury*; from *St. Edmund*, the King and Martyr.

Bucyr-heale. *Buxhall*, a Village in the County of *Suffolk*, in *Stow-Hundred*.

Bylincer-tune. Bylier-dýne, Perhaps *Bilston*, situate in the Hundred of *Cosford* in *Suffolk*.

## C

Lantpape-býnig. Lantpapa-býnig. *Dorobernia*, *Canterbury*, the Metropolitcal City of all *England*, too famous for its Antiquities and Saints to need a Description.

Leolrige. Perhaps *Chelsey*, too well known to require a Description.

Lochan-felða. Lohan-felðæa. *Cockfield*, situate in the Hundred of *Baberg* in *Suffolk*,

Colne. There are four Places of this Name in *Essex*, that are so called from the River *Colne*, or *Colon*, near which they lye; namely, *Earles-Colne*, *Wakes Colne*, *Colne-Engain*, *Whites Colne*; to which may be added *Colne-Ceaster*, in *British* *Caer-Colin*, a City which at this present Time we call *Colchester*, situate hard by the River *Colne*. But which of these Towns or Villages it is that *Ælfede* gave to the sacred Burial-Place of her Ancestors at *Stoce*, I cannot certainly say. But I think that *Colchester* was the Chief of the *Colnes*.

## D

Dictunæ. Dictune. Of which *Cambden* perhaps in his Account of *Suffolk* writes thus: "*Ixning* began to decline by the Nearness of *Novum Forum*, that is, "*New-*

“ *New-Market*. That this is the more modern, the very  
 “ Name implies; but its Situation is such, that the South  
 “ Part belongs to *Cambridgeshire*, the North to *Suffolk*, and  
 “ each has its own Church, whereof this owns *Ixning* for  
 “ its Mother, that *Ditton*, or *Dichton*.

*Douon-cortæ*. Even now *Dover-court*, which, on a  
 Promontory near the Mouth of the *Stour*, lies by *Har-*  
*wich*, a very safe Harbour for Ships, in *Tendring-Hundred*.

## E

*Eadmunder-ſtop*. In *Æthelfede's* Charter, into *ſcē*  
*Eadmunder-ſtop* to *Býðeniceſ-pýpðe*. See *Bideniceſ*  
 in the Notes.

## F

*Fingringa-ho*. Now *Fingrinbo*, which lies upon the  
 River *Colne*, not far from *Colcheſter*, in the Hundred of  
*Winſtree*.

*Fperantune*. *Freſton* in *Suffolk*, which lies below *Ipf-*  
*wich*, upon the River called *Gipping*. Or it may be *Friſ-*  
*ton*, ſituate in the Eaſt Part of *Suffolk*, facing the Sea, in  
*Plumſgate-Hundred*.

## G

*Gleſtinga-býpning*. *Glaſtonia* or *Glaſconia*, *Glaſton* or  
*Glaſcon*, *Glaſtenbury*.

*Grenſtyðe*. *Grenſtede*. Now *Grenſtede*, a Town in  
*Effex*, which lies near *Colcheſter*, upon the Eaſtern Shore  
 of the River *Coln* (or *Colne*) in *Lexden-Hundred*.

## H

*hedham*. As we may reaſonably believe, either *Hed-*  
*ham*,

*ham Magna*, or *Hedham Parva*, near *Bishop's Startford* in the County of *Hartford*.

*Heblege*. Of which *Cambden* writes thus in *Suffolk*:  
 "Below this, *Hadley*, in *Saxon Heablege*, is situate a  
 "Town, famous in these Days for making of Cloths."  
 Or perhaps *Hadleigh* in *Essex*, in *Rockford-Hundred*.

*hæðfælda*. *Hatfield*. There are two Places of this Name in *Essex*, *Hatfield-Peverel*, in the Hundred of *Withem*, and *Hatfield-Brodock*, in the Hundred of *Harlow*, the first of which I believe is the old *hæðfælda*.

## L

*Lambupna*. Now *Lamburn*, a little Market Town in *Berkshire*, so called from a little River of the same Name, which loseth its Course and Name in the River *Kunet*, not far from *Newbury*.

*Lavenham*. *Lavenham* in *Suffolk*, situate in *Baberg-Hundred*.

*Lexa-dýne*, now *Lexden*, situate on this Side the River *Coln* (or *Colne*) near *Colchester*, the Chief of the Hundred to which it gives the Name.

*Lundene*. *Lundænæ*. *Londinum*, *London*, the Capital of *Great-Britain* at this Time and of the *British Empire*, as far as it extends; under the Protection of the Almighty, the EVERLASTING CITY.

## M.

*Mýner-17a*. *Mýner-ege*. *Mýner-1e*. In the *Saxon Chronicle*, at the Year 895, *Mæner-17e*, *Insula palustris vel marina*, a *Marsby* or *Marine* Island, called *Mersey-Land*, or *Mersey*, situate at the Mouth of the River *Colne* in *Essex*. Of which before in the Notes, and in *William Somner's Saxon*

*Saxon Dictionary*, and in the *Explication of the Names of Places* by the learned *Edmund Gibson*, at the End of the *Saxon Chronicle* published by him at *Oxford*, in 1692.

## P

**Paulur-býpiz.** In *Æthelflede's Testament*, into *Paulur-býpiz æt Lundænæ*: Id est, *Civitas Paulina*, vel *Monasterium Ædis Paulina*, that is to say, *Paul's City*, or *Paul's Minster*, by Reason the City was dedicated to *St. Paul*. *Paulur-býpiz*, may be translated also *Mons Paulinus*, *Paul's Mount*, in which Sense it denotes *Paul's Church*, which was built in an high Place, as in the Chief Part of the City of *London*.

**Peltandune.** *Peldon*, situate right over against *Mersey-Island*, from which it is not far distant, in the Hundred of *Winstree*.

**Polrtebe.** *Polstyde*, *Polsted*, situate North of the River called *Stour*, not far from *Neyland*, in *Baberg-Hundred*.

## R

**Reðinga,** now *Reading* or *Reding*, the principal Town of *Berkshire*, most elegantly described by *William Cambden*.

**Rettendune.** *Rettendon*, a Village in *Essex*, in the Hundred of *Chelmsford*.

## S

**Sæzham.** Perhaps *Soham*, seated Eastward of the City of *Ely* in *Cambridgeshire*, in the Hundred of *Staple-boe*.

**Suðbýpiz,** *Sudbury*, a Town in the County of *Suffolk*, in *Baberg-Hundred*.

**Stoce. Stocæ. Stocy.** *Stoke Clare* in *Suffolk*, in *Risbridge-Hundred*, as it hath been observed in the Notes; or it may be another *Stoke* in the same County, situate East of

*Stoke-Clare*, near *Polsted*, and *Shelley*, in *Baberg-Hundred*; or in fine, *Stoke*, belonging to the same County, in *Sampford-Hundred*.

*Stanpæga*. Now *Stanway*, or *Stanway-Hall*, both near one another, not far from *Colchester*, on the Western Coast of *Essex*, on this Side the River *Colne*, in the Hundred of *Lexden*.

*Strætforda*. *Strætford*. *Stretford* in *Suffolk*, seated North of the River *Stour*, near which it lies, in the Hundred of *Samford*; or perhaps *Stratford* in the same County, which lies by the River called *Ald*, in *Plumsgate-Hundred*.

## T

*Tīga*. In *Ælfede's Testament*, *Colne* 7 *Tīgan*. *Tīga* then (the Saxon *ȝ*, dissolving into *y*, and the *i* being easily changed into *o*;) seems to have been one of the three Villages, *Great-Toy*, *Toy-Parva*, *Mark-Toy*, which lie near the River *Colne* in *Essex*, and in the Neighbourhood of the five *Colnes*; or perhaps *Tye-Hall* in *Chelmsford-Hundred*.

*Toðam*. There are two Villages of this Name in *Essex*, situate on the North of a River-Island, not far from *Malton*, near one another.

## W

*Pealðing-ælda*. *Pealðing-ælda*. There are two Places of this Name in *Suffolk*, *Waldingfield-Great*, *Waldingfield-Little*, in *Baberg-Hundred*.

*Picforda*. If I am not mistaken, *Wicford* in *Cambridgeshire*, situate near the City of *Ely*, the Principal of an Hundred that takes its Name from it.

*Pifer-mýrce*, or *Pýfer-meyrce*. The Name (without doubt) of some Marshy-place; for *Meyrc* is a Contraction

traction of *Meþyrce*, which, from *Meþe*, signifies *Palus*, *Stagnum*, *Lacus*, *Terra Paludosa*; a *Fen*, a *Pool*, a *Lake*, a *Marshy Land*. This is named in *Ælfede's Testament* amongst other Places in *Essex*. Whence I conjecture, that *þiþer-Mýþrce* was one of those Marshy or Fenny-Places, that in a great Number, and under many Names, environ that County on all Sides from the Sea, the *Thames*, and the Mouth of the *Thames*.

*þiþiðetun*. Perhaps *Wiston* in *Suffolk*; which lies upon the River *Stour* on the South of the Town of *Neyland*.

*þudahamme*. *þudahame*. There are three Places of this Name in *Essex*, lying South of *Maldon*, namely, *Woodham-Walter*, *Woodham-Mortimer*, lying in the Hundred of *Dengie*, and *Woodham-Feries*, situate in the Hundred of *Chelmsford*. But which of these is our *þuda-hamme*, it is not easy to guess.

## Y.

*Yliȝ*. *Ely*, the City of *Ely*, the Chief of a Fenny Island that gave Name to it, and famous for the Number of Saints that are mentioned both in the Testaments of the illustrious Sisters, and in *Bede's History*.

*Ylm-ræton*. *Elmeset*, in *Suffolk*; lying in *Cosford-Hundred*.

## D. TH.

*Ðoppe*. *Thorp*, still situate on the East-part of *Essex*, and in the Hundred of *Tendring*; or perhaps *Thorp*, situate on the Western Coast of the same County, on this Side the River *Colne* in the Hundred of *Lexden*. There are three Villages of the same Name also in *Suffolk*, one whereof lies in the Hundred of *Blithing*, a Second in the Hundred of *Baberg*, and a Third in the Hundred of *Thredling*.

## O

Thus

Thus have I endeavoured, for the Benefit of the Reader studious of his Country's Antiquities, to describe most of the Villages, Towns, and Cities, mentioned in the Testaments of the most pious Sisters. But there are some Places, in finding out of which my Labour has been fruitless, either because they lie hid perhaps under new Names, or are utterly lost, or in a word, because I overlookt them. It is your Business then, Reader, especially if you are of *Essex, Suffolk, or Ely*, to try, whether you can have the good luck to find the Places, that have either escaped my Scrutiny, or defeated my Diligence. Here then are their Names: Babbīngðýrna. Bīnæ-tune. Leaple. Leopler-peorðe. Doman-hamme. Dunninclanda, or Dunninglanda. Fulan-pettæ. Hamme. ðnyððing. ðpīfepŕce. Illan-leza. Lellinga. Lyrīng-tune. Tīðpelding-tune.

Page the 80<sup>th</sup>. Voicy maintenant un passage de DITMARUS, Contemporain d' un General Danois nommé THURGUT, dont il parle, qui pourroit bien estre celuy, dont parle votre Medaille. *I send you now a Passage of Ditmar, Bishop of Merseburg, who was Cotemporary with a Danish General named THURGUT, whom he mentions, and who might very well be the same your Medal speaks of.*] What the Learned Leibnitz writes here of the Thurgut in Ditmar, General of the Danes that invaded England, confirms the Conjecture of the famous Sir Andrew Fountaine, who in his Epistolary Dissertation of Anglo-Saxon and Anglo-Danish Coins to the most illustrious Earl of Pembroke, &c. is of Opinion, that that piece of Money, the Inscription whereof in Runic Letters is, THURGUT LUNTIS, or LUNDIS, might possibly have been coined at Londen in Scandinavia, called by the Ancients Lundis.

Page the 82<sup>d</sup>. *I have learnt also from the Relation of the above mentioned Sewald.*] There is a profound Silence amongst our Historians about this Relation of Dunstan

*stan*, the Archbishop of *Canterbury*'s being barbarously murdered by the *Danes*, which *Ditmar* owns himself indebted to *Sewald* for, as is evident in the *Saxon Chronicle* in the Year DCCCLXXXVIII, and amongst the Ten Writers, Pages 161, 60. 878, 48. 164, 62. In *Malmfbury's* first Book, fol. 115, b. 30, *de Gestis Pontif. Angl.* *Matthew Westminster's Flores Histor.* fol. 291. b.

Whilst I was writing this, Mrs. *Elizabeth Elstob*, Sister of *William Elstob*, the *English de Scudery*<sup>2</sup>, and a Maid well versed in *Saxon Literature*, sent me a *Saxon Translation*<sup>53</sup> of *Athanasius's Creed*, (as it is called,) but more truly, as the learned judge, *Vigilius's* of *Tapsus*<sup>54</sup>, most elegantly transcribed in *Saxon* with her own Hand, from an old MS. belonging to the Church of *Sarum*. That this Translation was made about the middle of the tenth Century, appears from the Correctness and Purity of the

<sup>2</sup> the *English de Scudery*.] See the Book, intitled in *English*, *An Essay upon Glory*, writ in *French* by *M. de Scudery*. Done into *English* by a Person of the same Sex, London 1708.

<sup>53</sup> sent me a *Saxon Translation*.] Mrs. *Elstob* tells us in the 7<sup>th</sup> Page of the Preface to her *English-Saxon-Homily*, that amongst such ancient MSS. as she could meet with, from which she had taken Transcripts for her Diversion, she had taken one of the *Athanasian Creed* which the great Instaurator (as she calls him) of Northern-Literature was pleased to accept from her, and to think not unworthy of being published with the *Conspectus*, or Account in *Latin* which the Learned Mr. *Wotton* has given us of his ample and learned *The-saurus Linguarum veterum Septentrionalium*.

<sup>54</sup> *Vigilius's* of *Tapsus*.] *Vigilius Tapsensis*, Bishop of *Tapsus*, or *Thapsus* in *Barbary*, flourished about the Year 484,

being summoned to *Carthage* by *Hunne-ric*, King of the *Vandals*, to give an account of his Religion: He subscribed the Confession of Faith of *Eugenius* Bishop of *Carthage*, and maintained the Catholic Belief with great Constancy. The Persecution of the *Arian-Vandals* growing severe, he went to *Constantinople*, where he wrote against *Eutyches*. This *Vigilius* has been often mistaken for *Vigilius*, Bishop of *Trent*. His Writings were published under other Mens Names, which *Chiffletius* believes was done by himself, either to avoid the ill usage of the *Arians*, or else to recommend his Works the better, by their passing under Authors of Reputation. The Creed which goes under the Name of *Athanasius*, was most probably drawn up by this *Vigilius*, and published under *Athanasius's* Name. *Chiffletius* has now collected his Works, and published them under the Name of the right Author. (*Collier's Great Historical, &c. Dictionary*.) [But Dr. *Water-*

Language itself, where the Translator has made no Mistake. But that it was transcribed later, about the Coming of the *Normans* into *England*, is demonstrated, not only by the more modern Hand of the Librarian, who was ignorant of the *Saxon* Tongue, in which it is wrote, but by that bad *Anglo-Danish*, or perhaps *Anglo-Norman* way of Writing \*. But since others <sup>a</sup> have thought it worth their while to publish a *Saxon* Translation of the *Creeds* of the Christian Faith, the Apostles <sup>b</sup>, and the Eucharistical <sup>b</sup>, called the *Nicene*; since especially *Hickes* himself <sup>c</sup> thought it not beneath him or his Work, to exhibit to the learned World, the *Nicene*, or *Constantinopolitan Creed*, translated into *Semi-Saxon*; why may not I without any difficulty, present to the curious Reader, *Athanasius's Creed*, (translated from the *Latin* into *Saxon*, and received in the *English* Church so many Ages ago) to whom it may be of use, as well to distinguish <sup>d</sup>, with greater Certainty, the Time when that *Creed* first began to grow famous and to get footing in the Churches, as to confute also the *Semi-Arian* Sect, (as those Innovaters amongst our Clergy deserve to be called,) who, as they always in their Discourses think much to say that *Jesus* is *Con-Substantial* with God the Father, so love to flout at the *Athanasian Creed*, com-

*and* has shewn it was more probably drawn up by *Hilary* sometime Abbot of *Lerin*, and afterwards Archbishop of *Arles*, about the Year 430. See his *Crit. Hist. of the Athanasian Creed*, Chap. viii. 2<sup>d</sup> Edit.

\* Dr. *Waterland* (in his *Crit. Hist.* as above p. 104, 105) mentions three older *Saxon* MSS. of this Creed; one in the *Royal* Library, about A. D. 930. another in the *Lambeth* Library, A. D. 957. and a third in the *Harleian*, A. D. 970. It is probable these are all the same Version, tho' the Dr. speaks of them indeterminate as to that Point, calling them *Version* or *Versions*, p. 157. Only the *Lambeth* MS. he had compared, and

tells us it is much more correct than this of *Sarum*, p. 129.

<sup>a</sup> But since others.] *Abraham Wheelock* in the 496<sup>th</sup> Page of *Bede's Eccles. Hist.*

<sup>b</sup> the Apostles, and the Eucharistical.] Called by the *Anglo-Saxons*, *re Læsse Læda*, the *Lesser-Creed*; *re Mæsse Læda*, the *Mass-Creed*, used at the Communion Service called the *Mass*.

<sup>c</sup> since especially *Hickes* himself.] In the 166<sup>th</sup> Page of the 22<sup>d</sup> Chapter of his *Anglo-Saxon Grammar*.

<sup>d</sup> as well to distinguish.] *Tom. 2. Nouvelle Bibliotheque de M. Du Pin*, p. 58, 59. *Du Pin's New Library*, *Tom. 2.* p. 58, 59.

posed

posed against *Nestorius* <sup>55</sup>, and *Eutyches* <sup>56</sup>, and would most certainly, if they could, entirely discard it, and throw it out in Triumph from the Liturgy of the Church of *England*. About the middle of the tenth Century, I said, that *Creed* was received into the *English* Church, which ap-

<sup>55</sup> *Nestorius*.] Of *Germanicia*, a Town of *Eufratesia*, or *Syria*, near Mount *Amanus*. He was elected Bishop of *Constantinople* in the Place of *Synesius*; was a very Eloquent Man, and one who expressed at first a great deal of Zeal against Hereticks; but not long after he openly defended *Anastasius* the Priest, who maintained, that the Blessed Virgin ought not to be called Θεοτόκος, *Deipara*; and that there were not only two Natures, but two Persons in *Christ*, and that therefore the Blessed Virgin must only be styled Χριστοτόκος, or the Mother of *Christ*, who was found worthy to be united to the Word, by the Word's inhabiting in his Humanity, as it were in a Temple, and to which it was only morally united; by this means denying the Mystery of the Incarnation, and the infinite Merit of his Works, as proceeding from a Person that was God-Man. To which he also added, that the *Jews* did not crucify God. Which Opinions of his were opposed and refuted by *Cyrillus* in several Treatises, sent to *Theodosius the Younger*, and to *Pulcheria* and *Eudoxia* his Sisters. But these not reclaiming him, Pope *Celestine* condemned him in a Synod held at *Rome* in 430; and St. *Cyril* celebrated another at *Alexandria*, wherein they agreed upon twelve Anathemas or Articles, which they sent to *Nestorius*, for him to subscribe; but he not yet submitting, a General Council was convened at *Ephesus* by *Theodosius the Younger*, A. C. 431, in which St. *Cyril* of *Alexandria* did preside, whither *Nestorius* being three times summoned, and refusing to appear, his Case was examined, and Sentence given

against him, which was afterwards confirmed by the Emperor, who banished him to *Oasis* in *Egypt*; which being destroyed by the *Blemyæ*, a People of *Æthiopia*, he was forced to wander up and down, and at last died of a Consumption; tho' some attribute a more direful Death to him, viz. That his Tongue was eaten up by Vermin, his whole Body putrified, and at last he broke his Neck by a Fall. (*Collier's Great Historical, &c. Dictionary*.)

<sup>56</sup> *Eutyches*.] A *Constantinopolitan* Abbot, who contending against *Nestorius*, fell into a new Heresy; affirming *Christ* to be one Thing, and the Word another. He denied the Flesh of *Christ* to be like ours; but said, he had a Celestial Body, which passed through the Virgin, as through a Channel; That there were two Natures in *Christ* before the Hypostatical Union; but that after it, there was but one, compounded of both: And thence concluded, that the Divinity of *Christ* both suffered and died, &c. Being condemned in the Synod of *Constantinople*, convened by *Flavianus*, the Bishop, he appealed to the Emperor. After which, by the Assistance of *Dioscorus*, Bishop of *Alexandria*, and *Chrysaphius*, he obtained a Synod at *Ephesus*, called *Leſtrica*, or, the Assembly of Thieves and Robbers; wherein he got his Heresy to be approved. However, in the second Oecumenical Council of *Chalcedon*, under *Martian*, A. D. 451, his Errors were a second Time condemned. (*Collier's Great Historical, &c. Dictionary*, as above.)

pears

pears still more evident to me, by a Sermon in *Saxon* concerning the *Catholick Faith*, inserted by *Wheelock*, in the 41<sup>st</sup> Page of his Edition of *Bede's Ecclesiastical History*. For we read many Things in that famous Sermon to the People, which the Homilist seems to have taken out of *Athanasius's Creed*, as the Phrases themselves prove, to some of which I refer the Reader in the Margin.

## H Y M N U S A T H A N A S I I

De Fide Trinitatis.

Quem tu concelebrans discutientes intellege. Incipit de fide<sup>e</sup>.

**S**ƿA hƿyle ƿƿa ƿile hal beon ær eallum oðrum þingum  
 1ƿ<sup>f</sup> þ he ƿe healede þone eallican ƿeleaƿan:

Ɖonne nimde ƿehƿilc on ƿealhne onbermittene ƿe-  
 healdeð butan ƿene<sup>g</sup> onecnerre ƿorƿeornbeð:

Ɖeleaƿa ƿoðlice ƿe eallica þis 1ƿ. þæt ƿe ænne Ɖoð  
 on þære þrynerre. 7 þa þrynerre on annerre ƿeƿeorn-  
 ðian<sup>h</sup>:

Neða<sup>i</sup> ƿercenðeðan haðar neðe ƿƿeðæ ƿynðeƿlice:

<sup>e</sup> Quem tu concelebrans discutientes intellege.] So in the MS. that is, which whilst Singing by Responses, or Alternately, do you perfectly comprehend. [This Rubric is likewise in the King's MS. of A. D. 930. which alone is a sufficient Proof that this Creed was received in the *English Church* at that Time. See Dr. *Waterland's Crit. Hist.* as before, p. 157.]

<sup>f</sup> Here seems to be wanting neod þe-  
 anƿ, or neod beheƿe, *Necessitas est, ne-  
 cessarium est, &c. There is a Necessity,  
 it is necessary that,* and the like.

<sup>g</sup> read on ecnerre.

<sup>h</sup> read ƿeornðian.

<sup>i</sup> a very faulty Place, as it appears to me, which I think ought to be rectified thus: Ne ƿercenðeðe þa haðar. ne ƿoðælenðe de ƿƿeðe ƿynðeƿlice.

Oðen <sup>k</sup> iſ roðlice haðar <sup>l</sup> þær fæðen. iſ þær ſunu.  
oðen 7 þær halgan Ʒarter. ac þær fæðen. 7 þær  
ſunu. 7 þær halgan Ʒarter an iſ <sup>m</sup> Ʒobcunðner. Ʒelic  
pulðon. efen ece mægen <sup>n</sup> þnȳmmer.

Ʒelic iſſe <sup>o</sup> fæðen. Ʒelic iſſe ſunu. Ʒelic 7 rehal-  
Ʒa Ʒart.

UnƷerceanen iſſe <sup>p</sup> fæðen. unƷerceanen iſſe ſunu.  
unƷerceanen 7 rehalƷaƷart <sup>q</sup>.

Ormaete <sup>r</sup> iſſe <sup>s</sup> fæðen. ormaete iſſe <sup>t</sup> ſunu. or-  
maete 7 re halƷaƷart <sup>u</sup>.

Ece iſſe <sup>v</sup> fæðen. ecce <sup>w</sup> iſſe <sup>x</sup> ſunu. ecce <sup>y</sup> 7 re  
halƷaƷart <sup>z</sup>.

7 þeah hƷæðne na þnȳ ece. ac an ece.

Ʒpa ſpa na þnȳ unƷerceanene. na þnȳ ormaete. ac  
an iſ unƷerceanen. 7 an iſ ormaete.

Ʒelice ælmihtig iſſe <sup>a</sup> fæðen. ælmihtig iſſe <sup>b</sup> ſunu.  
ælmihtig 7 re halƷaƷart <sup>c</sup>.

7 þeahhƷæðne na þnȳ ælmihtige. ac an iſ ælmihtig.

Ʒpa <sup>d</sup> ſpa Ʒoð iſſe <sup>e</sup> fæðen. Ʒoð iſſe <sup>f</sup> ſunu Ʒoð  
7 rehalƷaƷart <sup>g</sup>.

<sup>k</sup> The 42<sup>d</sup> Page of the Homily in *Whe-  
lock's Edition of Bede's Ecclesiastical History*. Soðlice oðen iſ re fæðen. oðen iſ  
re ſunu. oðen iſ re halƷa Ʒart. ac þeah  
hƷæðne Ʒæna þneona iſ an Ʒoðcunð-  
nȳ. 7 Ʒelic pulðon. 7 efen ece mæ-  
gen-þnȳmnȳ. *For the Father is One, the  
Son is One, the Holy Ghost is One; but  
yet of the Three there is but one Godhead,  
and Glory equal, and Majesty Co-eternal.*

<sup>l</sup> read re haða.

<sup>m</sup> read an iſ.

<sup>n</sup> read mægenþnȳmner, or mægen-  
þnȳmnȳ.

<sup>o</sup> read iſ re. <sup>p</sup> read iſ re.

<sup>q</sup> read re halƷa Ʒart.

<sup>r</sup> in *Latin*, *immensus*; *immense*.

<sup>s</sup> read iſ re. <sup>t</sup> read iſ re.

<sup>u</sup> read re halƷa Ʒart.

<sup>v</sup> read iſ re. <sup>w</sup> read ece.

<sup>x</sup> read iſ re. <sup>y</sup> read ece.

<sup>z</sup> read halƷa Ʒart. <sup>a</sup> read iſ re.

<sup>b</sup> read iſ re. <sup>c</sup> read halƷa Ʒart.

<sup>d</sup> In the 45<sup>th</sup> Page of the Homily  
above quoted. Niſ re ælmihtig Ʒoð  
na ðnȳreald. ac iſ þnȳmnȳ. Ʒoð iſ  
re fæðen. 7 re ſunu iſ Ʒoð. 7 re  
halƷa Ʒart iſ Ʒoð. Na þnȳ Ʒoðar  
ac hi ealle þnȳ an ælmihtig Ʒoð.  
*There are not three Almighty Gods, but  
there is a Trinity. The Father is God,  
and the Son is God, and the Holy Ghost is  
God. They are not three Gods, but All  
three one Almighty God.*

<sup>e</sup> read iſ re. <sup>f</sup> read iſ re.

<sup>g</sup> read re halƷa Ʒart.

7 þeah

⁊ þeah hƿæðre na þrý ȝoðar. ac an 1r Țoð:  
 ȥpa ȥpa ðrýhten 1rre<sup>h</sup> fæðen. ðrýhten 1r ȥe ȥunu.  
 ðrýhten ȥ rehalȝaȝar<sup>i</sup>:

⁊ þeahhƿæðre na þrý ðrýhtnar. ac an 1r ðrýhten:  
 Forðam ȥpa ȥpa ȥýnderlice anna<sup>k</sup> ȝehƿýlcne hað  
 ȝoðer ȥ ðrýhtner andettað þære cnihtenan æƿfær-  
 ner ȥepeorðian<sup>l</sup>. ȥpa ȥpa þrý ȝoðar oððe ðrýhtnar  
 cƿeðan ȥe eallica æƿfærnerre ȥe beoð beƿeneðe:

<sup>m</sup> Se fæðen ȥnam nanu<sup>n</sup> ȝeƿorðen. ne ȝeƿceapen. ne  
 acænneð:

<sup>o</sup> Se ȥunu ȥnam þam fæðen anum 1r. na ȝeƿorðen.  
 ne ȝeƿceapen. ac acænneð:

Se halȝa ȝar<sup>t</sup> ȥnam fæðen ȥ ȥunu. ne ȝeƿorðen.  
 ne ȝeƿceapen<sup>p</sup>. ne acænneð. (ȥeð<sup>q</sup>) ac forð ȝanȝenðe:

1r eorþortlice an fæðen. na þrý fæðnar. an 1rre<sup>r</sup>  
 ȥunu na þrý fæðnar ȥunu. an 1r ȥe<sup>s</sup> halȝaȝar<sup>t</sup>. na þrý  
 halȝer<sup>t</sup> ȝar<sup>t</sup>er:

⁊ on þirre þrýnerre na nuht ær oððe eƿt. nanuht  
 mane<sup>u</sup>. oððe lærre:

<sup>h</sup> read 1r ȥe.

<sup>i</sup> read ȥe halȝa ȝar<sup>t</sup>.

<sup>k</sup> read anne. <sup>l</sup> read ȥeorðian.

<sup>m</sup> The 42<sup>d</sup> Page of the Homily of the  
 Catholick Faith in *Wheelock's Edition of*  
*Bede's Ecclesiastical History*. Se 1r fæ-  
 ðen ȥe þe n1r naðen ne ȥeþen. ne  
 ȝeƿceapen ȥnam nanum oðrum. *The*  
*Father is neither begotten, nor created of*  
*any other.*

<sup>n</sup> read nanum.

<sup>o</sup> The 43<sup>d</sup> and 44<sup>th</sup> Pages of the Ho-  
 mily concerning the Catholick Faith  
 above quoted in *Bede*. N1r ȥe ȥunu  
 na ȝeƿorht. ne ðeƿceapen. ac he 1r  
 acænneð ——— n1r he (ȥe halȝa  
 ȝar<sup>t</sup>) ȝeƿorht. ne ȝeƿceapen. ne  
 acceneð. ac he 1r forðȝteppende þ  
 1r orȝanȝenðe of þam fæðen ȥ of  
 þam ȥunu. *The Son is not made, nor*  
*created, but he is begotten.* ——— *The*

*Holy Ghost is not made, nor created, nor*  
*begotten, but he is forth coming of, (that is,*  
*proceeding from) the Father and the Son.*  
 So in the 43<sup>d</sup> Page. Se halȝa ȝar<sup>t</sup> 1r  
 Țoð forðȝteppende of þam fæðen.  
 ȥ of þam ȥunu. *The Holy Ghost is God,*  
*forth coming of, (that is, proceeding from)*  
*the Father and the Son.*

<sup>p</sup> read ne ȝeƿceapen.

<sup>q</sup> wrong in the MS.

<sup>r</sup> read 1r ȥe.

<sup>s</sup> read an 1r ȥe halȝa ȝar<sup>t</sup>.

<sup>t</sup> read halȝar ȝar<sup>t</sup>ar.

<sup>u</sup> read mane. So in the 46<sup>th</sup> Page of  
 the Homily above quoted. N1r heona  
 nan mane þonne oðen. ne nan lærȝa  
 þonne oðen. ne nan beƿoren oðrum.  
 ne nan beƿtan oðrum. *One is not*  
*greater than another, nor less than ano-*  
*ther. None is before nor after other.*

Ac

Ac ealle þrý habaƿ eƿne ecce <sup>v</sup> him ƿýnt 7 eƿnƿe-  
lice:

<sup>w</sup> Spa ƿƿa þ þurh eal þing. ƿƿa ƿƿa eallunƿa hit æƿ  
beƿonan 7 on þære þrýnerre ƿeo anner toƿeondianne <sup>x</sup>  
ƿý:

Se þe ƿile eorƿortlice hal beon ƿƿa ƿƿa be þære þrý-  
nerre onƿiteð:

Ac nýð þearf iƿ to þære ecan hæle. þ on ƿlæƿenerre  
þanan <sup>y</sup> ðrýht uƿe hælenda Eƿiƿt ƿetƿurlice ƿelyƿað:

Iƿ eorƿortlice ƿeleaƿa ƿe ƿihta þ ƿe ƿelyƿan 7 an-  
ðettan þ ƿe ðrýhten uƿe hælenda Eƿiƿt ƿober ƿunu.  
7 Eob ƿomob. 7 mon iƿ.

Eob of ƿƿebe þaƿ ƿæðen æƿ ealne ƿopulðe acænneð.  
7 man iƿ of ƿƿebe þære mobon on ƿopulðe acænneð:

Fulƿƿemeb iƿre <sup>z</sup> Eob. fulƿƿemeb iƿre <sup>a</sup> mon of þære  
ƿihtƿepitelican ƿaple. 7 on mænƿiƿce lichoman ƿið-  
ƿtandende:

Eelic iƿre <sup>b</sup> ƿæðen æƿten Eobcunƿerre. læƿra iƿre <sup>c</sup>  
ƿæðen æƿten mænƿiƿcenerre:

Ðeahþe Eob ƿý. 7 man. na tƿeƿen hƿæðne ac an  
iƿ Eƿiƿt:

<sup>d</sup> An iƿ ƿoðlice naƿið ƿacende <sup>e</sup> ƿobcunƿerre on

<sup>v</sup> read ece.

<sup>w</sup> This Place is in *Latin* thus : *Ita aut (ut) per omnia, sicut jam supradictum est, & Unitas in Trinitate, & Trinitas in Unitate veneranda sit. So that in all Things, as is aforesaid, the Unity in Trinity, and Trinity in Unity is to be worshipped.* Which Words are to be translated into *Saxon* thus : Spa ƿƿa þ þurh eal þing. Spa ƿƿa eallunƿa hit beƿonan cƿeden iƿ. on þære þrýnerre ƿeo anner. 7 on þære annerre ƿeo ðrýnerre to ƿeondianne ƿý:

<sup>x</sup> read to ƿeondianne.

<sup>y</sup> read ðonne ðrýhtner uƿer hælender Eƿiƿter.

<sup>z</sup> read iƿ ƿe.

<sup>a</sup> read iƿ ƿe.

<sup>b</sup> read iƿ ƿe.

<sup>c</sup> read iƿ ƿe.

<sup>d</sup> Thus in *Latin* : *Unus autem non conver[s]ione Divinitatis in Carne, sed assumptione Humanitatis in Deo. One, not by Conversion of the Godhead into Flesh; but by taking of the Manhood into God: Which may be translated into Saxon thus: an iƿ na ƿoðlice ƿependunƿe ðære Eobcunƿerre on ƿlæƿce. ac ƿenamum, [or underƿangƿerre] ðære mænƿiƿcenerre on Eob.*

<sup>e</sup> Perhaps for ƿacende, or ƿacend; as if it were wrote in *Latin* thus : *Unus autem non assumptione Divinitatis in Carnem: One, not by the assumption, (or taking) of the Divinity into Flesh.*

P

ƿlæƿce

flærce ac genamon on mennisceneſſe on godes.

An iſ eallunga na pilnung ſpeðe. ac an iſ hab:

þiſodlice ſpa ſpa neo þiſe geþiſeðlice ſaþ þ liha-  
man an iſ man. ſpa ſpa god. þ man an iſ Eriſ.

Seo þnopende per ſonpe hæle adune aſtah to helle.  
þyðnyððan dæge hearap<sup>s</sup> þham deaðum.

hearth<sup>h</sup> to heoronum. riſeð toſpiððan heape god  
ræðen ælmihtigeſ. þonon he toſearp iſ to ðe manne  
cpeocum. þ deaðum.

Toðæſ toeyme ealle men aſpaan habbað mið hiſ i  
lichaman. þ alýſeðe beoð of peopcum þam aſpaan ge-  
bedum.

þ þagodaht<sup>k</sup> geþenðe beoð on þ ece liſ. þ þa roð-  
lice ýſelan on þ ece ſýn.

Ðiſ iſ geleara ſe eallica þone nýmðe geþpyle ge-  
tþýplice puniað þe geþýpð hal beon ne apacað.

<sup>s</sup> read it thus : An iſ eallunga na ge-  
ſcendnyſſe dæſ ſpeðe. ac anneſſe  
ðæne habep.

<sup>s</sup> read he aſpa. <sup>h</sup> read hearapah.  
<sup>i</sup> read hiſa or heþna.  
<sup>k</sup> read ða godan.



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THE  
*English* TRANSLATION  
OF  
*Athanasius's Creed;*  
OR  
Hymn of the Faith of the TRINITY,

Which whilst thou singest see thou understand.

**W**Hosoever will be saved, before all other Things it is  
necessary <sup>57</sup> that he hold the Catholick Faith;  
Which except every one do keep whole <sup>58</sup>, undefiled, with-  
out doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one  
God in Trinity, and Trinity in Unity:

Neither confounding the Persons, nor dividing the Sub-  
stance.

For there is one Person of the Father, another of the

<sup>57</sup> it is necessary. omitted in the Sax-  
on Transcript.

<sup>58</sup> and is omitted in the Saxon Tran-  
script.

*Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost is all One; the Glory equal, the Majesty co-eternal.*

*Such as the Father is, such is the Son, and such is the Holy Ghost.*

*The Father Uncreate, the Son Uncreate, and the Holy Ghost Uncreate.*

*The Father Incomprehensible, the Son Incomprehensible, and the Holy Ghost Incomprehensible:*

*The Father Eternal, the Son Eternal, and the Holy Ghost Eternal:*

*And yet they are not three Eternals, but one Eternal.*

*As also there are not three Uncreated<sup>59</sup>, nor three Incomprehensible; but One Uncreated, and One Incomprehensible.*

*So likewise the Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty:*

*And yet they are not three Almightyes, but one Almighty.*

*So the Father is God, the Son is God, and the Holy Ghost is God:*

*And yet they are not three Gods, but one God.*

*So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord:*

*And yet they are not three Lords, but one Lord.*

*For like as we are compelled by the Christian Verity to acknowledge every Person by himself to be God and Lord:*

*So are we forbidden by the Catholick Religion to say there be three Gods, or three Lords.*

*The Father is made of none; neither created, nor begotten.*

*The Son is from the Father alone; neither made, nor created, but begotten.*

<sup>59</sup> Ungerceapen (Uncreated) preceeds Opmæte (Incomprehensible) in the Saxon Transcript.

*The Holy Ghost is from the Father and the Son; neither made, nor created, nor begotten, but proceeding :*

*So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.*

*And in this Trinity none is afore <sup>60</sup> other; none is Greater or Less than another :*

*But all the three Persons are Co-eternal together, and Co-equal.*

*So that in all Things, as is aforesaid, the Unity in Trinity <sup>61</sup> is to be worshipped.*

*He therefore who will be saved must thus think of the Trinity.*

*Furthermore it is necessary to Everlasting Salvation, that he also believe faithfully <sup>62</sup>, (or truly,) the Incarnation of our Lord Jesus Christ.*

*For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is both <sup>63</sup> God and Man :*

*God of the Substance of the Father, begotten before the Worlds; and Man of the Substance of his Mother, born in the World :*

*Perfect God, and perfect Man, of a reasonable Soul and Human Flesh subsisting :*

*Equal to the Father, as touching his Godhead; Inferior to the Father, as touching his Manhood :*

*Who tho' he be God and Man, he is not Two, but one Christ :*

<sup>60</sup> or after, is omitted in the Saxon Transcript.

<sup>61</sup> and Trinity in Unity. is not in the Saxon Transcript.

<sup>62</sup> *getwyllice*, in the Saxon Transcript, (or *getweopwyllice*,) signifies, *fide-*

*liter, verè; faithfully, truly, and so I translated this, according to the plain Sense of the Saxon Words.*

<sup>63</sup> *jamob*, which signifies *both*, is added in the Saxon Transcript.

One verily <sup>64</sup>, not by Conversion of the Godhead into Flesh, but by taking of the Manhood into God :

One altogether <sup>65</sup>, not by Confusion of Substance, but by Unity of Person :

For as the reasonable Soul and Flesh is one Man ; so God and Man is one Christ :

Who suffered for our Salvation ; went down into Hell ; rose <sup>66</sup> the third day from the Dead :

He ascended into Heaven ; sitteth on the right Hand of God <sup>67</sup> the Father Almighty, from whence <sup>68</sup> he shall come to judge the Quick and the Dead :

At whose Coming all Men shall rise <sup>69</sup> with their Bodies, and shall give account of their former <sup>70</sup> Works :

And the Good <sup>71</sup> shall go, (or be translated <sup>72</sup>) into Life everlasting, and the Bad <sup>73</sup> verily into everlasting Fire.

This is the Catholick Faith, which except every one who believeth abides not truly (or faithfully) in, he shall not be saved, (or according to the Saxon literally, he shall not rise again, or awake.)

Page 49. Then follows Sir Andrew Fountaine's Epistolary Dissertation to the Right Honourable THOMAS Lord HERBERT, upon the Anglo-Saxon Coins, which are exhibited in Ten most curious Copper-Plates. There are

<sup>64</sup> Soðlice, which signifies verily here, as well as for, in its proper place, is added in the Saxon Transcript, and I would translate as literally as I can.

<sup>65</sup> Eallunga, in the Saxon-Transcript should be Eallenga, or Eallunga : There is not such a Word as Eallunga : A Typographical Error no doubt.

<sup>66</sup> again, is not in the Saxon Transcript.

<sup>67</sup> Loh Fæder ælmihtiger, in the

Saxon Transcript, 7 Loh should be Loder, (the Genitive Case.)

<sup>68</sup> þonon, in the Saxon Transcript, signifies whence, as well as thence.

<sup>69</sup> again, is not in the Saxon Transcript.

<sup>70</sup> ænran, signifies so, which is in the Saxon Transcript,

<sup>71</sup> See the Saxon Transcript.

<sup>72</sup> See the Saxon Transcript.

<sup>73</sup> See the Saxon Transcript.

to be seen in them, not only all the Coins that Walker published at the End of King Ælfred's Life, and that Gibson published in his English Edition of Cambden's Britannia; but he produces a great many others he himself had seen, that had not been made publick till now, and explains them all with learned Notes.] Whilst I was preparing Notes upon Wotton's View of Hicke's Volumes, the famous Edward Thwaites wrote, by way of Amusement from his severer Studies, new Observations upon the Anglo-Saxon and Anglo-Danish Coins, published, as Wotton mentions, by the Eminent Sir Andrew Fountaine. As soon as I came to know it, I requested that learned Gentleman to communicate them to me. Which when I had read and found they were agreeable to my purpose, I immediately desired him, after he had printed them at Oxford, to present me with a Copy, in order to make a handsome Conclusion to my Notes upon Wotton's View. Moved by my Intreaties, and more by his own Good-Nature, he freely granted my Request. Here then are THWAITES's Observations upon the Anglo-Saxon and Anglo-Danish Coins, which, as I trust, kind Reader, they will be agreeable to you, so I dare engage they will be an Ornament to this little Work.



NOTES

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N O T E S

UPON THE

*Anglo-Saxon Coins.*

*Printed at Oxford in the Year of our Lord MDCCVIII.*

Æ L F R E D.

1. **E** V D B E R H T. A Piece of Money coined at *Durham*, in the Recesses of that Church.

(Sir *Andrew Fountaine* likes not *Walker's* Opinion, that this Money was coined in Honour of *St. Cudbert*; he rather thinks it was the Name of some Great Man, or Coiner.)

4. L V D I E. *Ludovicus. Lewis.* M O F I. that is, M O N E t a r i u s, Coiner. **h** † two *Runic* Letters, unless they may seem rather to compose the *Latin* N. L u b i g. L e o b i g.

5. O Y D I E. *Oudig.* that is, *Eadig*, or *Eadpīg*. In the 13<sup>th</sup> of *Eadmund*, O T I E, where it ought to be read O T I E. It is the same Name. Both O Y D I E, and O T I E, some may think an Abbreviation from the *Greek* Verb Εὐτυχῶ, *I am Fortunate*, (or *Happy*.)

7. O K S-

7. **ORSNAFORDA**, that is, *Oksnaforda*, *Oxonium*, *Oxford*. **KS**, (that is **KS**) for **X**.

**BERNFALD**. *Regis MONetarius*; *the King's Coiner*. The **D** and **R** are united. See the 1st of *Æthelred*.

9. This little Mark at the Beard of the old Man **L** is the Letter **X**, for which there was not room in the Rim. See the 30<sup>th</sup> of *Æthelred*, **LRVL**, that is, *Crux*, *the Cross*. The Cypher in the Reverse may be decyphered **LIVIT** as **NORÐPIE**. the City of *Norwich*.

(This Cypher in the Reverse Sir *Andrew Fountaine* says he cannot make out.)

11. **ΕALƿΒΕD**. *Ælfred*. **F** is ill made. **R** by the Carelessness of the Coiner is inverted **Β**, as **G** in the 12<sup>th</sup> of *Æthelstan*. In the Reverse **R** must be read *Rex*, King, and added to **ΕALƿΒΕD**. The three Letters **ƿ** **Ε** **Ο** must be read *Alpha et Omega*, *Alpha* and *Omega*.

(This Piece of Money, says Sir *Andrew Fountaine*, obtained a Place here, at the Persuasion of a certain learned Man, who was of Opinion, that the same belongs to *Ælfred*, or *Alfred*. But to me, says he, who looked narrowly into the Coin, it appeared to belong rather to *Offa*; which Opinion indeed of his is much confirmed by those Letters in the Reverse, *viz.* **O. R. M.** (which according to his Interpretation are, *Offa Rex Merciorum*, *Offa*, King of the *Mercians*) as well as the very Make of the Coin, and the Comparison of the same with the first Coin of the ninth Table.)

### ÆTHELRED.

1. **GODRIE**. *Godrig*. Perhaps the Surname **GOODRICK**.

2. **GODƿNE**. *Godwne*. **GODWINE**. **IN** is contained in the Letter **N**. See the 10<sup>th</sup> and 19<sup>th</sup> Coins.

Q

(Sir

(Sir *Andrew Fountaine* makes it **LODpINE**, (the *i* shorter than the other Letters, and a little blind.)

3. **STEORL**. *E*. Regis **MONetarius**; the King's Coiner. I know not whether *E* be separated, to signify *Eopl*. *Eorl*, *Earl*. See the 2<sup>d</sup> and 6<sup>th</sup> Coins.

(In Sir *Andrew Fountaine* it is **STEORGER**. **MO-**neta (or **MONetarius**) de **EOFeRWic**, the Coin, (or Coiner) of *Eoferwic*, now *York*.)

5. **LEOFRIE**. *Geofrig*. *Geffrey*.

(Sir *Andrew Fountaine* has it, **LEOFRIE**, *Leofrig*.)

6. **ALFpIN**. *Eopl*. *ō*. [on] **LVNDon**. *Earl* of *London*.

(Sir *Andrew Fountaine* has it, **ALFpINE ON** (de) **LVNDene**.)

9. **ANGLO** 4. **ANGLOrum**. A four Letter'd Cypher of ancient Original. In which the four \* Letters plainly appear to any one who examines it strictly. See the 20<sup>th</sup> of *Canute*.

14. **LYPEZ** lip. *Gypeflip*. It ought to be read perhaps *ISLIP*.

(Sir *Andrew Fountaine* makes it, **GYPESwic**, now *Ipswich*.)

15. **MOEA** rius, for **MONET** A rius, a Coiner, **NET** being abbreviated.

(Sir *Andrew Fountaine* says, he is intirely ignorant of the latter part of the Reverse of this Coin.)

22. **EDpI** (for **EDpIE**) *Edwi*, (for *Edwig*.) **Mo-**netarius, Coiner.

(With Sir *Andrew Fountaine* it is **EDpIN**.)

26. }

{ The same Coiner. See the 23<sup>d</sup> of *Eadweard*.

29. }

\* But unless *m* be two Letters, I can make but three of *rum*.

30. This Piece of Money, and 21. I suppose to have been by the same Coiner.

Æ T H E L S T A N,

6. DR Y N T p A L D, Monetarius L O N ventræ,  
*Dryntwald, Coiner of Coventry.*

(With Sir *Andrew Fountaine* it is DRYNTVALD,  
M O N etarius *Dryntvald, Coiner.*)

8. For S M A L A the Coin has M A L A, if I am not mistaken. It's a Question whether it be not ✕ M A L A.

(With Sir *Andrew Fountaine* it is S M A L A.)

10. B E R N A R H D. Eopl. on Nonðpic. *Bernarhd*  
Earl of *Northwic*, *Bernard* Earl of *Norwich*. In the 4<sup>th</sup>  
Coin it is B I O R N E A R D.

(Sir *Andrew Fountaine* has BERNARHDE ON  
— and makes the Name of the City to be omitted in this  
Coin.

12. p V L S I G, *Wulfig*, unless it would be better  
p A V L L S I G, *Waulfig*. Hence comes the Surname  
W O L S E Y. See the 2<sup>d</sup> of *Hardicanute*.

13. E B O R A C. *Aecclesia*, h. e. *Ecclesia*. The Church  
of *York*. For so it was frequently wrote in the barbarous  
Age. The R E G N A L D there, as it were in the *Ex-*  
*ergue*, must be read R E G I N A L D. The I and N are  
united. See the 17<sup>th</sup> Coin.

(In Sir *Andrew Fountaine* it is E B O R A C A; he has  
made it all one Word.)

16. D E O R V V A L D, *Deorwald*. Hence the Surname  
D O R R E L.

(With Sir *Andrew Fountaine* it is D E O R Y V A L D.)

17. E F O R p I c Civitas, *Eforwic* City; the City of  
*York* now.

(In Sir *Andrew Fountaine* E F O R p I C.)

18. Read  $\text{pAVLZtan}$ , or  $\text{pAVLSi\gamma}$ , as in the 12<sup>th</sup> Coin.  $\text{LEIELeapten}$ , *Leicester*. The  $\text{E}$  is lost in the I. (In Sir *Andrew Fountaine* it is  $\text{LEGE C.}$ )

19.  $\text{pEORpLF MONetarius LEGEFEI\delta}$ . *Weorwlf*, Coiner of *Litchfield*. It is no Objection that it was wrote oftner in former Days  $\text{LICETFIELD}$ , *Licetfeld*.

(Sir *Andrew Fountaine* makes it  $\text{DEORVLF MONeta}$  (or  $\text{MONetarius}$ ) de  $\text{LEGECEaster}$ , *hodie Chester*.)

21.  $\text{EDELZTAN REX SAXONVM}$ , [*Orientalium*,] *Ethelstan*, King of the (*Eastern*) Saxons. On the Reverse,  $\text{DEORABYE}$ , *Darby*.

(With Sir *Andrew Fountaine* it stands,  $\text{EDELSTAN REX AXORVM}$  for  $\text{ANGLORVM}$ ; and in the Reverse,  $\text{DEORABYI}$ .)

22.  $\text{EADNODH}\sigma$  netarius. *Eadnod*, Coiner.  $\sigma$  [O] occurs in the 5<sup>th</sup> and 7<sup>th</sup> of *Æthelred*, from the Greek  $\Omega$  (*Omega*.) A for *aw*. as in the 1<sup>st</sup> and 2<sup>d</sup> of *Ethelwulph*.

(With Sir *Andrew Fountaine* it is  $\text{EADNODMD}$  for  $\text{EADMOND}$ .)

#### Æ T H E L W E A R D.

1.  $\overline{\text{monet}} \text{RAEgis}$ , (*Monetarius Regis*,) the King's Coiner. Wrote thus in the barbarous Age, as *aecclesia* (for *ecclesia*) often.

(Sir *Andrew Fountaine* declares that he understands not the meaning of these three Letters,  $\text{RAE}$ .)

#### A N L A F.

2. A rude Form of a Miter. A Pastoral-Staff and a Book, fortified with seven Seals. The Inscription  $\text{FARNAN}$  [*Farnæ*]  $\text{MONETA}$ , *the Money of Farn*. A Piece

Piece of Money coined in the Island *Farn*, in the Recesses of the Church, (as it was customary) which is not yet fallen to Ruin. Those Episcopal Ensigns, that are represented both in this little Piece of Money of *Anlaf*, the Son, and in the other of *Sibtric*, the Father, are Proofs of it. When *Anlaf* was baptized, I am of Opinion this Money was coined as a sacred Token of his having entered into Covenant with *Christ*. (Sir *Andrew Fountaine* says, he knows not what the Figures on either Side of this Coin represent. The Figure on the Reverse seems not to him to represent the Fore-side or Frontispiece of some Church, as *Walker* was of Opinion.)

3. AÐELFERD MINE TEPE REGIS. Mine-tepe, *Monetarius*, A Coiner. [*Saxon Chronicle*, at the Year 1125.] So *Athelferd Minetere Regis*, is *Athelferd*, the King's Coiner. This Word *Mine-tepe* must be added to *Somner's Dictionary*, and *Benson's Vocabulary*.

(Sir *Andrew Fountaine* has it AÐELFERD MINETRIL; *Forsan Monetarius*, perhaps the Coiner.)

#### BEORMIRIC.

1. EELHFARD. ELFORD, a Surname at this Day. But not of the same Original.

#### BEORNWLF.

1. MONNO. *monna* or *monno*. See the 12<sup>th</sup> of *Eadmund*, the 3<sup>d</sup> of *Eadred*, the 1<sup>st</sup> of *Osbright* in the 10<sup>th</sup> Table.

(Sir *Andrew Fountaine* has it MOHN, and says, these Letters denote the Coiner.)

Q 3.

BUR-

## B U R I E R D.

1. **CEALLAF**, ending as **ANLAF**, **WIGLAF**.  
(With Sir *Andrew Fountaine* it is **CEALLA**.)

9. **LYNEHELM**. **Monetarius**. *Cynehelm*, Coiner.  
The single **ℳ** must be read twice.

5. **FRAMRIEL**. **MONetarius**. *Framric*, Coiner.  
(With Sir *Andrew Fountaine* **FRAMRI MONE-**  
**T**Arius.)

6. **IEL**. **DVD**. **MONET**Arius. *Icc. Dud.* Coiner,  
the same who is called **DVDDA** in the 9<sup>th</sup> Coin, in the  
17<sup>th</sup> **DVDA**. So I read in the 14<sup>th</sup> **IEL DVDE**. The  
Name seems to be curtailed from **DEODATVS**.  
Hence came the Family-Name of **CROKE DODD**;  
a very valuable Youth of *Queen's College* in *Oxford*. The  
Name **CROKE** comes perhaps from **EVR EA** in the  
4<sup>th</sup> of *Eadmund*.

(With Sir *Andrew Fountaine* it is **ICCDVD MO-**  
**NE**T Arius.)

10. **DIA**, for **DIAR pLF**. as in the 21<sup>st</sup>.

11. **DVD pINE** from *Dudda* and *Wine*.

(Sir *Andrew Fountaine* has it **DVD pINI**.)

12. **BERNEA p**, *Berneard*.

15. **EAN**. **ARLe**. **MONETA**. *Eæ Comitis Mo-*  
*neta*; the Money of Earl *Ea*.

(Sir *Andrew Fountaine* has it **EANARL MONE-**  
**T**Arius.)

16. **ELFEARD**. **D** and **R** are united. See the 1<sup>st</sup>  
of *Beormiric*.

(With Sir *Andrew Fountaine* **ELFEAR**; he takes  
no Notice of the **D**.)

18. **OSMVND**, a common Surname.

19. **pIN**. **E**. In my Mind that **E** denotes *Eopl*, *Earl*.  
(With

(With Sir *Andrew Fountaine* it is WINE; he has joined the E.)

20. EÐELVLf, *Ethelulf*. The little Branch in the L is wanting, like [E] or some such Thing.

22. WLFEARÐ.

(With Sir *Andrew Fountaine* WLFEAR, without D.)

23. HVSSA, *HUSSEY*; a common Name.

### C Y N E Ð R I Ð.

1. 2. Both have the Effigy of *Cynethrith*. In the Center of both there is M *Merciorum*. E O B A. See the 3<sup>d</sup> and 5<sup>th</sup> of *Cuthred*, the 5<sup>th</sup> of *Cænwulf* has OBA, and the 1<sup>st</sup> of *Ecgerht*.

### L E O L N O Ð.

2. WYNF. MæRE [*Magnus*] MONEȚArius. *Wyne* the [Great] Coiner. (F denotes E.)

(Sir *Andrew Fountaine* makes it WYNIMRE.)

### C A N U T E.

9. SPERTING. See the 26<sup>th</sup>, the 27<sup>th</sup>, the 29<sup>th</sup> of *Æthelred*.

11. LEOD. MÆR [*magnus*] *Leod* the Great. See the 10<sup>th</sup> of *Eadred*.

(Sir *Andrew Fountaine* joins both together, and makes LEODMÆR.)

12. RÆFEN. *Raven*, a noted Surname. See the 1<sup>st</sup> of *Eadward*.

13. Eopl SELPINE. Earl *Selwin*. See the 18<sup>th</sup> Coin.

(Sir

(Sir *Andrew Fountaine* has it ESELPINE,)

14. MEO. read ÐE OTCPOÐ, *Thetford*. See the 18<sup>th</sup> Coin.

(With Sir *Andrew Fountaine* MEO.)

20. ᚱ. that is R V M.

(Sir *Andrew Fountaine* takes no notice of this Mark ᚱ, which signifies *Rum*.)

### C OE N W U L F.

2. POOEL. A *British* Name. Hence the Family of the POWELLS, which, as it has flourished for many Ages, so has now a noble Branch surviving in Sir NATHANAEL POWELL, Baronet, an Illustrious Ornament of *Queen's College* in *Oxford* at this present Time, and a Student in the Liberal Arts.

5. OBA. See the 1st of *Ecgberht*.

7. LIOLHARD, *Ciolhard*. SEOLHARD. *Ceolhard*, in the 3<sup>d</sup> of *Ceolwuf*.

8. DIOLA. In the 1st of *Ceolnoth*, DIALA, as also in the 72<sup>d</sup> of *Eadward*.

### E A D G A R.

5. HERIG Eopl. Mon. Earl *Herig*, Coiner. The same Coiner in the 1st of *Eadwig*, and perhaps in the 5<sup>th</sup>. (Sir *Andrew Fountaine* makes it HÆRIGÆR Monetarius.)

6. 7. The same Coiner, if I am not mistaken.

10. FASTOLF, Eopl ᚠ [ & ] Monetarius, *Fastolf*, Earl [and] Coiner. *fast-ulf*, in *Danish*.

(With Sir *Andrew Fountaine* FASTOLFES, MOne-tarius.)

13. IV. Eopl. Hence the common Surname *IVES*, called so from a Wood of *Yew* Trees; unless *IVES* be derived rather from *IFA*, which occurs in the 3<sup>d</sup> of *Egbert*. *IFA*, a Name taken from *Ivie*, from the *Saxon*, *Ipiz*, in *English*, *Ivie*.

(With Sir *Andrew Fountaine* *IVE* *MONETarius*.)

14. ALBVT. Eopl. Monetarius. *Albut* Earl, Coiner. the same Termination in OSVT. DVREVT:

(With Sir *Andrew Fountaine*, ALBYTS *MONETarius*.)

17. } The same Coin, as I think. I know not whether

19. } it may be read ADELA LEman Regis Monetarius. *Athela* Yeoman, the King's Coiner.

(The 17<sup>th</sup> with Sir *Andrew Fountaine* is, ADELGER *MONETarius*; and the 19<sup>th</sup> ADELAVER *MONETarius*.)

22. BOIA. See the 61<sup>st</sup> of *Edward*, and the 2<sup>d</sup> of *Eadwig*. BOIA in the 11<sup>th</sup> of *Æthelred*, BOI in the 18<sup>th</sup> of *Eadmund*.

(Sir *Andrew Fountaine* has it, BOIEA.)

24. EDELSTANE MOTA [moneta] DApbye: See the 15<sup>th</sup> of *Æthelred*.

(Sir *Andrew Fountaine* says he understands not this above.)

#### E A D M U N D.

1. Eopl REMHBART *MONETarius*. Earl *Rembart*, Coiner.

(Sir *Andrew Fountaine* makes it EREMHBART *MONETarius*.)

4. EVREA *MONETarius*. *Curca*, Coiner. Hence the Family-Name *CROKE*.

(Sir *Andrew Fountaine* says he is not able to explain this Coin.)

6. ppINE. R Egis *MONETarius*. *Wine*, the King's Coiner.

R

(With

(With Sir *Andrew Fountaine* it is ppINipL. MO-  
NETarius.)

7. GEOFRIE. *Geofrig*. So the 5<sup>th</sup> of *Ethelred*, and  
the 15<sup>th</sup> of *Eadred* must perhaps be read.

(With Sir *Andrew Fountaine* LEOFRIG MONetarius.)

8. ASVLF MON. So read the Coin, most wretch-  
edly struck.

(ASVLFNEN *Monetarius vel unus e Magnatibus*, Coin-  
er, or one of the Great Men, with Sir *Andrew Fountaine*.)

9. INGEL. LÆman. Regis MONet. *Ingel*, Yeoman,  
the King's Coiner.

(INGELGAR MONetarius, with Sir *Andrew Fountaine*.)

16. BIRNEARD. This is the very Family Name  
of the BERNARDS, which hath been in great Esteem  
for a long Course of Time, and at this Day receives new  
Honour from CHARLES BERNARD, the Prince of  
Chirurgeons. See the 4<sup>th</sup> and 10<sup>th</sup> of *Æthelstan*, and the 12<sup>th</sup>  
of *Burgrede*. See the 17<sup>th</sup> of the uncertain Coins. I believe  
that even the 7<sup>th</sup> of *Burgrede* ought to be read BER-  
NERD not BERNRED.

18. BOI Monetarius. LYLceꝛꝛelb. *Boi*, Coiner of  
*Litchfield*. See the 22<sup>d</sup> of *Edgar*, and the 6<sup>th</sup> of *Eadred*.

(BOINLVC with Sir *Andrew Fountaine*.)

19. ALEF. A Surname like it is still in use. Per-  
haps it ought to be read ✚ SIGNum, that is to say, Sig-  
num Crucis, the Sign of the Cross.

(Sir *Andrew Fountaine* has it, ALEFSIG Mone-  
tarius.)

25. WINIF. R. MONETARIus. WINNEF,  
a Surname well known. The Termination is the same as  
in *Alef*, *Anlaf*, *Ceallaf*, *Wiglaf*.

(With Sir *Andrew Fountaine* in the Reverse, WINIFeR.)

26. ODO MONETarius Reg. LINcoln. *Odo*, the  
King's Coiner of *Lincoln*.

(With Sir *Andrew Fountaine*, ODO MONeta (vel  
MONETarius)

MONETarius) de RLIA. These last Letters he says he does not understand.)

27. IOMA. Monetarius. ME. FECIT. *Joma*, the Coiner, made me. The Superstition of that Age coined this Amulet, in Honour to St. *Edmund*. For the Inscription round it scarce shews the Coin.

E A D R E D.

6. BOIGA. Eopl. Σ [et] MONet. *Boiga*, Earl (and) Coiner. So the 22<sup>d</sup> of *Eadgar* must be read. See the 61<sup>st</sup> of *Eadward*.

(It is BOIEAES MONETarius with Sir *Andrew Fountaine*.)

10. LEOD. MAER. See the 11<sup>th</sup> of *Canute*. It is wrote sometimes LVD.

(With Sir *Andrew Fountaine* it is, DEODMAER Monetarius.)

12. TREL A. Hence the Race of the TYRRELS, whereof JAMES TYRREL, the Historiographer.

14. KYNRED. *Kynred*. The first Letter is K (K.) (Sir *Andrew Fountaine* makes it MYNRED.)

17. HERIG. Eopl. R. MO. (curtailed from the Swedish Name *Eric*, in Latin *Ericus*.)

(Sir *Andrew Fountaine* makes it in the Reverse, HERIGER MONetarius.)

E A D W A R D.

3. ODL R<sup>g</sup>is MONetarius. *Othel*, the King's Coiner. The Surname ODLE, is very common. May we think it derived from hence?

(O DeLRic with Sir *Andrew Fountaine*.)

4. I should read it OSKETEL, to make it the 17<sup>th</sup>

R 2

Bishop

Bishop of York, and should think the Course of Time would allow of it. Unless it ought rather to be read VLFKETEL, as the 4<sup>th</sup>.

(With Sir Andrew Fountaine it is VCESTEL.)

8. ÆDPERD. REF. rex. Ædwerd, King, as the 9<sup>th</sup> of Ælfred. ARN. Eopl. Regis MONetarius EOFRpic. Arn, Earl, the King's Coiner of York. See the 27<sup>th</sup>.

(IEDPERD REEX and ARNERIM ON (de) EOFRpic, with Sir Andrew Fountaine.)

10. ÆLFA. MONetarius EOFRpic, vel Mone-rius ON EOFRpic. Ælfa, Coiner of York.

(Sir Andrew Fountaine has it, AELFAN.)

12. BRINT \* FNON. LOL<sup>Æ</sup> ceap<sup>ten</sup>: Æ is the Abbreviation of the two Letters NA.

(Sir Andrew Fountaine makes it, BRINTIN ON COLNAceaster, hodiè Colchester.)

13. BRIXS, Æopl. ON LVNDENE. Brixs, Earl of London. Quære if it should not be BRIES, Brigs.

(BRIXSIE with Sir Andrew Fountaine.)

14. STIRL. Stirc. Monetarius ON EOFEppic. Stirc, Coiner of York. στύpic †, Juven<sup>cus</sup>, a young Ox, or Steer.

(STIRCOL ON EOFEpic with Sir Andrew Fountaine.)

15. L at the End of the Inscription signifies Civitas, the City.

17. COLMVND.

(Sir Andrew Fountaine makes it COVMVND.)

18. DORR. ON. EOFEpic. Monetarius. Dorr, Coiner of York. The 5<sup>th</sup> and 33<sup>d</sup> have the same Coiner.

\* Brint, Coiner of Colchester, as I take it.

† In Lancashire, a STIRKE. Somner's Saxon Dictionary.

(Sir Andrew Fountaine has it, ÐOR. ON. EOF-ERHwic.)

19. NTINL. i. e. \* HVNTINL<sup>ton</sup>. The first Character represents HVN.

(Sir Andrew Fountaine makes it NTIMC; and says he is not able to explain these Letters.)

23. SPETING. (*Sweting*.) See the 26<sup>th</sup> and 29<sup>th</sup> of *Æthelred*.

(With Sir Andrew Fountaine, SPETINC *Swetinc*.)

26. The same Coiner as in the 16<sup>th</sup>.

27. EARN. Monetarius ON HERE<sup>font</sup>. *Earn*, Coiner of *Hereford*.

(Sir Andrew will have it, EARN<sup>p</sup>l.)

30. ARNGRIM. In the 9<sup>th</sup> he is called ERN-GRIM.

31. Perhaps ON VER<sup>Ol</sup>am, at † *Verulam*.

(Sir Andrew makes it ON OLRO; and says, he understands not these Letters.

32. BRINT. MÆRE, as the 4<sup>th</sup> of *Harold*.

(Sir Andrew Fountaine has it, DRINTMER.)

35. SNEBE. Monet. REGIS. ON EO<sup>feppic</sup>. *Snebe*, the King's Coiner of *York*.

(It is SNEBENRY with Sir Andrew Fountaine.)

36. ALEN. A Name common enough.

37. BRVNDINE. Consider whether the Coiner made it BRVNDINE, by turning the Letter A upwards.

39. I know not whether it may belong to some Abbot, forasmuch as it was read ABOT.

(This Coin Sir Andrew Fountaine says he cannot explain.)

41. VLFKETEL. The Coiner added the Letter T to the first E, which was to be added to the second. See the 4<sup>th</sup> Coin of *Eadweard*.

\* Now *Huntingdon*.

† *St. Albans*.

(VLFKEL with Sir *Andrew Fountaine*.)

43. ÆLFPIG. *Elfegus*.

(Sir *Andrew Fountaine* makes it, NELFWIG.)

45. BRINTRIL. *Brintric*, (unless the 3<sup>d</sup> of *Harold* opposes it.)

(BRINTRIL, with Sir *Andrew Fountaine*.)

46. See the 14<sup>th</sup>.

49. See the 6<sup>th</sup> and 12<sup>th</sup>.

53. FRAMPIL.

(With Sir *Andrew Fountaine*, FRAMWIS.)

55. HEREMOD. See the 60<sup>th</sup> and 67<sup>th</sup>.

56. This represents the Church of *York*.

57. This represents the Monastery of *Farn*.

(Sir *Andrew Fountaine* says, what Edifices the three preceding Coins, (the 56<sup>th</sup>, the 57<sup>th</sup>, and the 58<sup>th</sup>), represent he cannot determine. He thought once that the First signified *Westminster* Church; the Second the Great Church in the Town, commonly called *St. Edmund's-Bury*; and the Third, the Cathedral Church of *Durham*; but since these Conjectures have no sure Foundations to support them, he leaves those Figures to be explained by others. (Thus far Sir *Andrew*.) Now the 56<sup>th</sup> and 57<sup>th</sup> are explained by Mr. *Thwaites*, but the 58<sup>th</sup> he takes no notice of.

59. ALHSTAN. ALSTON, a noted Surname.

(ALNSTAN, with Sir *Andrew Fountaine*.)

63. pALTER. EOƿeppic. *Walter* of *York*. In *Yorkshire* this Name boasts of an ancient Original.—A Branch is still remaining.

(Sir *Andrew Fountaine* has it, pALTERE mOnetarius.)

66. SNEL. SNELL.

71. BEAHSTAN. BEESTON.

(With Sir *Andrew Fountaine*, BEANSTAN.)

72. It's

72. It's a Question if it be not DIOLA. See the 8<sup>th</sup> of *Cænwulf*.

(Sir Andrew writes it DIORA.)

74. Quære, if not EREBERHT, the Coiner.

(Sir Andrew makes it, EREEREVLR, and is not able (he says) to explain these Letters.)

75. RIHARD, that is, RICHARD. H is pronounced as C or CH, as in HLODOVÆVS, *Glodovee*, or *Chlodovee*.

(Sir Andrew writes it, RINARD.)

#### E A D W I G.

4. PILSIG. See the 12<sup>th</sup> and 18<sup>th</sup> of *Ethelstan*.

#### E A N R E D.

1. EADPINE, as I think.

(Sir Andrew writes, EADVINI.)

#### E G B E R H T.

1. OBA. See the Coins of *Cynethrith*. The double Cypher you may explain, EBORALum, *York*.

(Sir Andrew Fountaine says, he understands not the Cypher in the Centre.)

3. IFA. See the 13<sup>th</sup> of *Eadgar*.

#### E D W I N.

1. SEEVEL. ON EOFORpic. *Seevel* of *York*. Hence the Family of the *SAVILS*, seeing it has been a *Yorkshire* Family for Ages.

(The Reverse of this Coin is the same with Sir Andrew Fountaine,

*Fountaine*, but that he writes E O F E R  $\pi$  ic, instead of E O F O R  $\pi$  ic. He tells us, that *Walker* thinks this Coin belongs to *Edwin*, King of *Northumberland*; which if true, it is the ancientest *Saxon* Coin (*Sir Andrew* says) of all he hath known. He refers us to the 38<sup>th</sup> Coin in the 8<sup>th</sup> Table in *Cambden's Britannia*.)

#### H A R O L D.

2.  $\pi$  V L F G E A T.

(With *Sir Andrew*  $\pi$  N L F G E N T.)

3. B R I N T R I L. See the 45<sup>th</sup> of *Eadweard*.

4. B R I N T \* M Æ R [*magnus*.]

(*Sir Andrew* writes it B R I N T N Æ R.)

6. W I L L E M. That E is, a Compendium of E and L.

11. S L E W I N E. *Selwine*; as the 13<sup>th</sup> of *Canute*.

#### H A R Ð A C A N U T E.

1. Look whether it be not L E O F S  $\pi$  N. The T and A being united.

(*Sir Andrew* makes it L E O F S A N, without the cross Mark on the A.)

2.  $\pi$  O L S I G O N B A Ð E, *Wolfig* of *Bath*. The 12<sup>th</sup> of *Æthelstan*.

#### L U D I C A.

1. B A L D  $\pi$  E R. So perhaps the Coin must be read. (It is  $\pi$  E R B A L D, with *Sir Andrew Fountaine*.)

\* *Brint* the Great.

O F F A.

O F F A.

1. Eopl ALMVND. Earl *Almund*.  
(E ALMVND Sir *Andrew Fountaine* makes it.)
2. ✠ LVLLA. See the 4<sup>th</sup> 5<sup>th</sup> and 8<sup>th</sup> LVL and LVLLA, Names curtailed from LOLLIVS.
3. IBBA. and the 5<sup>th</sup> EOPPA. See the Coins of Queen *Cynethrith*. See the 7<sup>th</sup> and 13<sup>th</sup> of OFFA. IBBA from IBYCUS.

II. OTUWIN.

(This Sir *Andrew* says he cannot explain.)

ST. P E T E R's M O N E Y,

*Coined in the Church of York.*

1. ERMIT. M. as in the following.  
(The Reverse Sir *Andrew* says he does not understand.)
2. EBORALVM. *York*.  
(Sir *Andrew* has it ERIVIITM in the Reverse, the Letters of which he says he cannot explain.)
3. Quære, whether the Sword in the three Coins may be referred to St. *Paul*, the beloved Brother of St. *Peter*.

P L E G M V N D.

1. A Pastoral Staff.
2. EIDMVND MOnetarius. *Eidmund*, Coiner.  
(Sir *Andrew* writes it EICMVND.)

S I H T R I C.

2. SITRIC. LUNINL. Anglorum. *Sitric*, King, of the *English*.  
(With Sir *Andrew* LVNYNG.)



S

S I E F R E D.


S I L F R E D.

1. S I L F R E D R E X. *Sicfrid* King. E V V R A  
M N O. (M O N e t a r i u s.) *Ewra*, Coiner.  
(Sir *Andrew* has it S Y C F R e D N I I.)

W I G L A F.

1. R E D M A N. D at the Top is perhaps  or   
that is, Mon.  
(Sir *Andrew* has it in the Reverse, R E D V A D.)

U N C E R T A I N C O I N S.

1. S Y L F R E D R E X. *Sygfred* King.  
5. D O R O V E R N I A. C I V I T A S. The City of  
*Canterbury*, as also the 6<sup>th</sup>.  
6. L V N I N E.  
7. Perhaps it must be read L N V T. R E X. A N G.  
*Cnut*, King of the *English*, (or *England*.)  
8. E T H E L R E D, as I conjecture by that  Hand.  
(Sir *Andrew* says he is uncertain to what Kings these  
Coins are to be referred, and leaves them to be made out  
by better Judges.)

*The* T E N T H T A B L E.

1. A L L A R E X. *Alla* King. L V L A \*. H M o n e t.  
See the 2<sup>d</sup> and 4<sup>th</sup> of *Offa*.  
3. A L R E D R E X. *Alred* King. R E D p V L F †  
M o n e t. Unless you will rather read it p V L F R E D.

\* I fancy *Lula*, the Coiner.

† I believe, *Redwulf*, Coiner.

*viz.*

*viz.* an Alternate (or Cross) way of Writing; as in those Greek Names, *Architimus*, *Timarchus*, and others, which the great Etymologist, *Edward Llyd*, Keeper of the *Ashmolean* Library, enumerates in the 8<sup>th</sup> Page of his comparative Etymology, as he calls it. After the same manner the *Franco-Teutonic* Simples run backwards and forwards in proper Names. As for Instance; *Baldwin*, *Wimbald*. *Baldfrid*, *Fridebald*. *Friderat*, *Ratfrid*. *Gerwin*, *Winiger*. *Gerfrid*, *Friduger*. *Ricfrid*, *Frideric*, (that is, *Eiglwāð*, *Peaceable*, as the most Learned *Grabe* observes.)

1. *Anlaf*'s. HANLAF. VIGMVND. M. So read the next.

1. CVTHRED. RVD. M. perhaps.

1. EANRED REX. *Eanred* King. ✚ VVLFRED. See the 2<sup>d</sup> of *Alred*.

2. EANRED REX. *Eanred* King. ✚ BROÐR.

3. EANRED REX. *Eanred* King. ✚ pORDRED.

4. EANRED REX. *Eanred* King. ✚ EALNOD. \* Mon.

5. EANRED. ✚ MONNE.

6. EANRED. ✚ EADpINE.

1. EARDVVLF. DIA. o+o. that is, *Monetarius*. *Dia*, the Coiner. See the 10<sup>th</sup> of *Burgrede*.

2. EARVVLF. EDMVNT.

3. EARVVLF. DARE. MO.

5. ARDpVLF. LVning. *Ardwulf* King. ✚ BRODER.

1. EÐELRET ReX. *Ethelret* King. ✚ BRODER.

1. EÐELHELM. VIGMVND.

\* I believe *Ealnoth*, Coiner.

2. EDELHELM. ✚ BRODER. M.

1. EDILRED REX. *Ethilred* King. ✚ EARD-  
VVLF.

2. EDELRED REX. *Ethelred* King. ✚ EAN-  
RED.

3. EDELRED REX. *Ethelred* King. ✚ AN-  
RED.

4. EDILRED REX. *Ethilred* King. ✚ BERH-  
TVLF. DVNEL.

5. EDILRED REX. *Ethilred* King. ✚ LEOF-  
REG. M.

6. EDILRED. MONNE.

7. EDELRET. ROE. M.

1. OSBRIHT REX. *Osbricht* King ✚ MONNE.  
In the 1<sup>st</sup> of *Beornwulf*, MONNO. I scarce think  
the Original of this Name to be *Saxon*, tho' it may seem  
to be derived from Man or Mon. I rather think it cur-  
tailed from MONYMU, as MALA in the 8<sup>th</sup> of *Æthel-*  
*stan* from MALACVS or MALCHVS. In the 14<sup>th</sup> of *Ed-*  
*gar*, ALBVT from ALBVTIVS. In the 14<sup>th</sup> of *Eadmund*,  
LVREA from CVRCIVS (*Curtius*.) VVIN (frequently  
occurs) from VINCENTIVS. But I am sensible the Originals  
of all these are barbarous.

2. OSBERHT R. ✚ EANVVLF.

3. OSBERHT R. ✚ VVLSIGE.

4. OSBREHT. REX. *Osbreht* King. ✚ WINE-  
BERHT, or BERHTWINE. An ambiguous way  
of Writing, as in the *Franco-Gallick* Names, *Perathwin*,  
*Winipreht*.

5. OSBREHT REX. *Osbreht* King. ✚ ELNA \*  
MON. REG.

\* It must be *Elna*, the King's Corner.

*To be added.*

**I**N the 161<sup>st</sup> Page of Sir Andrew Fountaine's *Epistolary Dissertation*, a Coin (or Piece of Money) represents, if I am not mistaken, the Head of *Jesus Christ*, with these Letters, C. A.  $\Sigma$ .  $\Omega$ . that is, *Christus Alpha & Omega, Christ, Alpha and Omega*, (the Beginning and Ending, or First and Last.) His Head is adorned with a Tripple Crown. The little Character  $\Sigma$  ( $\&$ , and) is to be seen now in ancient Coins, struck in the same manner. It is taken from the *Anglo-Saxon*  $\gamma$  or  $\gamma$  ( $\&$ , or and.)

In the 2<sup>d</sup> of *Ceolwulf*, read EANVVLFF MONE-  
tarius T—. *Evanvulf*, Coiner, T—. That T is the  
first Letter of the City, where the Money was coined.

The Law concerning Coiners, out of the Constitutions  
of *Æthelstan*, having a near Relation to the History of  
Coins, I thought not improper to be inserted here.

ƿe cƿædon ƿ̃ an mýnet ƿý oƿen ealle ƿær cýninges  
anƿealde. 7 nan man ne mýnetige butan ƿop̃t<sup>1</sup>:. Eri  
re Mýnetere ful ƿurðe. ƿlea mon ƿa<sup>m</sup> hand oƿ. ƿe  
ƿ̃ ful mid ƿop̃hte. 7 ƿette uƿan on ƿa<sup>m</sup> minet-ƿmi-  
ðan: Eri hit ƿonne týhte ƿý. 7 he hine laðian ƿille.  
ƿonne ƿa he to hatum iƿene. 7 laðie ƿa hand mid ƿam  
mon týhð ƿ̃ he ƿ̃<sup>n</sup> ƿacn ƿop̃hte: Eri he ðonne on

<sup>1</sup> ƿop̃t.] See the 60<sup>th</sup> and 61<sup>st</sup> Laws  
of *William the First*, where you will find  
some Things, relating to the Dignity of  
Cities and Towns of better Note.

<sup>m</sup> ƿa hand.] And amongst the *Ro-*  
*mans* the Hands of False Coiners were  
cut off: So I understand *Suetonius* in  
the 9<sup>th</sup> of *Galba*. *A Banker who dealt*

*dishonestly in Coin, had his Hands struck*  
*off by the Order of Galba, and fixed to*  
*his Counter.* See the same in the 15<sup>th</sup>  
of *Claudius*, and the *Saxon Chronicle* at  
the Year 1125 in the next Leaf.

<sup>n</sup> ƿ̃ ƿacn.] I guess it was read for-  
merly ƿaly, fals; tho' the Sense seems  
good the other way.

ƿam

þæm Oꝥðale ful pynðe. ƿo man ꝥ ylce ꝥpa hit heƿ  
beƿoꝥan cƿyð:

On Canṭapabýriꝯ vii mýnetepaꝥ. iiii cýnꝯeꝥ. ii biꝥ-  
ceopeꝥ. 7 an þaꝥ abbodeꝥ. To hꝥoꝥeceapꝥe, iii tpe-  
zen þaꝥ cýnꝯeꝥ. 7 an þaꝥ biꝥceopeꝥ. To London-  
býriꝯ viii. To pinteapꝥe vi. To Lapeꝥ ii. To  
hærtinꝯaceapꝥe i. Oþeꝥ to Lýꝥꝥeapꝥe. To ham-  
tune tpezen. To þeꝥham ii. Tpezen to Eaxanceapꝥe.  
ii to ſceapꝥebýriꝯ. Elleꝥ to þæm oðꝥum buꝥꝯum an:

*We ordain, that there be one Coin throughout the whole Kingdom, and that no Man coin but in a Town. If a Coiner of Money shall be guilty, let the Hand with which he committed the Offence be struck off, and set upon the Mint. But if any one be accused, and he would clear himself let him be tried by the Hot Iron, and save the Hand with which he is accused to have committed the Fraud. But if he shall not clear himself in the Ordeal, let him suffer as aforesaid.*

*In Canterbury there shall be seven Minters (or Coiners of Money;) four belonging to the King, two to the Bishop, and one to the Abbot. At Rochester, three; two the King's, and one the Bishop's. At London eight. At Winchester six. At Lewis two. At Hastings one. At Chichester one. At Hampton two. At Werham two. At Exeter two. At Shaftsbury two. At every other Town besides one.*

I thought fit to add also the Law of Canute concerning Money.

—————ane mýnet ƿanꝯe oþeꝥ ealle þaꝥ  
þeode buton ælcon ſaꝥe. 7 ꝥ nan man ne ƿoꝥace. 7  
re þe oþeꝥ þiꝥ ſaꝥe pýꝥce. þoliꝯe þæꝥa handa þe he  
ꝥ

þ̅ ƿalre mid ƿorhte: ⁊ he hiȝ mid nannum ° þinȝum  
ne ȝebicȝe. ne mid ȝolde. ne mid reolȝne: ⁊ ȝif  
man þonne þone ȝerefan teo. þ̅ he be hiȝ leaȝe þ̅  
ƿalre ƿorhte. laȝe hine mid þ̅nȝrealde lade: ⁊  
ȝif reo laȝ þone bæriȝte. habbe þonne ylcan dome þe  
re þe þ̅ ƿalȝ ƿorhte:

*Let there be one Coin throughout the Realm, pure, with-  
out any Fraud in it, and let no Man refuse it. And let  
him who shall hereafter falsifie it, lose the Hands with  
which he falsified it; and let him redeem them at no rate;  
neither with Gold nor Silver. And if any one shall at that  
time accuse the Reeve<sup>p</sup>, of giving him leave to falsifie it,  
let him undergo the Triple Ordeal; and if he clear not  
himself in that, let him be punished as a False Coiner.*

*Henry the First added an heavier Punishment to that  
which the Saxons inflicted upon False-Coiners, by which  
the wicked Artists were castrated at Winchester. So saith  
the Author of the Saxon Chronicle.*

An. 1125. On þ̅iȝ ȝæȝ rende re King Henri toȝo-  
nen Eriȝter meȝre of Normandi to Engla-lande. ⁊  
bebeaȝ þ̅ man ſcolde beniman ealla þa miniteȝe þe ƿæ-  
non on Engle-lande heopa liman. þ̅ ƿæȝ heȝe elceȝ riȝt  
hand. ⁊ heopa ſtanen beneȝan. þ̅ ƿæȝ ƿon re man  
þe haȝde an ƿunȝ he ne miȝte cȝȝten ænne ƿeni at æn-  
ne mapket. And re biȝcop Roȝer of Sæȝer-bȝȝiȝ  
rende oȝer eall Engla-lande ⁊ bebeaȝ hi ealle þ̅ hi ſcol-  
den cumen to<sup>q</sup> þ̅in-ceaȝȝe to Eriȝter meȝre. Ða

° nannum þinȝum.] See the Decrees  
of the Synod of Exeter. *Spelman's Coun-  
cils*, Vol. II. Page 401.

<sup>p</sup> the Reeve.] *Præpositum*; in the  
Saxon ȝerefan.

<sup>q</sup> to Win-ceaȝȝe.] This was done at  
Winchester, because perhaps the common  
Standard of Measures (and why not  
Weights,) was kept in that City. *Ed-  
gar's Law*, Be Mȝnetum ⁊ Lemetum,

hi hiden coman þa nam man an 7 an. 7 benam ælc þone riht hand. 7 þa 7taner benedān. Eall þis 7ær 7ædon wiðinnon þa 7pely-niht. 7 þ 7ær eall mið micel rihte 7orðī þ hi hæfen 7orðon eall þ land mið hefe micle 7alr þ hi ealle 7 abohton.

*This Year 1125, King Henry sent before Christmas from Normandy into England, and commanded, that all the Coiners (or Minters) of Money in England should be maimed; that is to say, that every one should lose his Right Hand, and Testicles; which was done, because he who had a Pound could not buy any thing with a Penny of it in any Market. And Roger, at that time Bishop of Salisbury, sent over all England, and commanded, that they should all be personally present at Winchester at Christmas. When they were come, they were taken apart one by one, and had every one his right Hand and Testicles cut off. All this was done within the twelve Days of Christmas, and indeed very justly, by reason they had utterly ruined the whole Nation, by 7 buying up so great a Quantity of bad Metal.*

*Of Coins and Measures.* Ea ane mýnez ofer ealne 7ær cýnges anpealde. 7 7ane nan man ne 7or7ace. 7 7emet. 7wile man on Wintan-ceapne healde. *Let there be one Coin throughout the Kingdom, and let no Man refuse it; and let there be one Measure, such as is kept at Winchester. For repudiet, Brompton has sonet, which Word, according to Somner's Observation, is derived from Scunian, (Scunet of old in Brompton's barbarous Latin, respuere, to refuse, from whence I conjecture, that*

*7cune, was read formerly in Saxon Writings instead of 7or7ace. See the 57<sup>th</sup> Law of William the First.*

*7 abohton.] It must be corrected apophthon, out of Canute's Law of Money, wherein the Expression 7alr peopcan, to work, or make false, occurs twice.*

*7 tantam vim metalli vitiosi coemendo; by buying up so great a Quantity of bad Metal.] In ought to be translated, tantam vim adulterati metalli fabricando; by working up so great a Quantity of base Metal.*

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THE  
TRANSLATOR'S  
Short APPENDIX  
OF  
NOTES of CORRECTION, &c.

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T H E

TRANSLATOR'S

Short APPENDIX, &c.

**T**HERE are two Mistakes in *Hickes*, which I think my self obliged to take notice of here, (tho' a little unseasonably) as I am indebted for the Observation of them, if not to our learned Abridger, yet to the ingenious Preface prefixed to the Edition of the *Welsh* Laws by Mr. *William Clarke*.

The one relates to the Original of Juries in *England*, of which there are no Footsteps to be found (according to *Hickes*) among our *Saxon* Ancestors, who therefore takes much pains to deduce them from the first Planters of *Scandinavia*, (See above, p. 33. and *Dissert. Epist.* p. 34.--41.) Here Bishop *Nicholson*<sup>a</sup> observes, that upon Supposition their Original is to be fetched from thence, we might as well expect to find them among our *Saxons*, as among the *Danes*, *Swedes* and *Norwegians*, they being all descended from the Great *ODIN*, the supposed Founder of this Custom, as he was of most of the Northern Kingdoms: For *Wecta*, the Son of *Odin*, was Great Grandfather to

<sup>a</sup> Preface to the *Saxon* Laws published by Dr. *Wilkins*, p. 9, 10.

*Hengist* and *Horfa*, who led the *Saxons* hither; and three of our other *Saxon* Kings were descended from Sons of the same *Odin*. But the Question still recurs, whether we find in Fact any Foundation for this Custom among the *Saxons*. To clear up this Point Mr. *Clarke* <sup>b</sup> has fetched in no small Light from the Cotemporary *Britains*, where our *Saxon* Records failed us. He observes, that to determine the SAME Cause, there were two sorts of *Compurgators*; or, to keep to the Word of the same Signification with *Juries*, SACRAMENTALES, called the *Greater* and the *Less*. So distinguished, not (as *Hickes* says) from the different *Number* of the Persons cited, but (as the *Welsh* Laws clearly prove) from the different *Quality* and *Condition* of them: The *Greater* consisting of what we may call <sup>c</sup> Gentlemen; the *Less* of Men of inferior Degree. But the most remarkable Circumstance is, that the Verdict of the latter was of no Force unless they were all agreed; but that of the former was taken, tho' one Third dissented. Whether here is not a visible Analogy between our *Grand* and *Petty* Juries, I leave the Reader to determine. If this be granted, we have no occasion to look for their Origine in *Scandinavia* (where there is no sort of History beyond the X<sup>th</sup> Century) when we may trace them so much easier even from the *Feudal* Law, the common Parent of almost all our Northern Customs. See *Feud. Lib. I. Tit. IV. §. 2.* and *Tit. X. and XXVI. §. 1.*

Another Mistake of *Hickes* in his Valuation of the *Saxon* Money. The Pound he fixes (as the Reader may see above, p. 449, and *Dissert. Epist.* p. 111.) at SIXTY Shil-

<sup>b</sup> Preface to the Laws of *Hywel Dda*, p. 13, 14. " and Substantial GENTLEMEN, or some  
" of them Yeomen chosen indifferently

<sup>c</sup> In like manner *Cowell* says, our Grand Jury " consisteth of twenty four Grave  
" out of the whole Shire."

lings;

kings; whereas *Camden*, *Spelman* and *Fleetwood*, at FORTY EIGHT. So far both Parties were in the right, if they would but allow each other to be so, for the Pound was sometimes at *Sixty Shillings*, sometimes at *Forty Eight*. But they were all unanimously mistaken in fixing the *Shilling* at *Five Pence* without any *Variation*. For it appears by the Laws of *William I.* §. 24. that the *Shilling* was sometimes at *Four Pence* only <sup>d</sup>. By this Observation the Disputes upon this Head are easily reconciled; for allowing the Shilling to consist of four Pence, when sixty Shillings went to the Pound; and to consist of five Pence, when the Pound consisted of only forty eight Shillings, both Computations amount to the same Sum, viz. two hundred forty eight Pence. See the *Preface to the Welsh Laws*, p. 15, 16.

<sup>d</sup> It is observable that in the German Laws likewise the Shilling was of two different Valuations. *Solidus est duplex, unus habet duos Tremisses—alter solidus tres Tremisses.* LL. Sax. Tit. xviii. p. 478. Ed. *Lindenbrog.* And see his *Glossary*, under the Word SOLIDUS.



MVSEVM  
BRITAN  
NICVM

Saxon ALPHABET.

Gothick ALPHABET.

fig.	'pow.	fig.	pow.
A	A	a	a
B	B	b	b
C	C	c	c
D	D	d	d
E	E	e	e
F	F	f	f
G	G	g	g
H	H	h	h
I	I	i	i
K	K	k	k
L	L	l	l
M	M	m	m
N	N	n	n
O	O	o	o
P	P	p	p
R	R	r	r
S	S	s	s
T	T	t	t
U	U	u	u
V	V	v	v
X	X	x	x
Y	Y	y	y
Z	Z	z	z

fig.	power
A	a
B	b
C	c
D	d
E	e
F	f
G	g or y
H	h
I & I	i
K	k
L	l
M	m
N	n
O	o
P	p
Q	q or w
R	r
S	s
T	t
U	u
V	v or c
X	x
Y	y
Z	z

LETTERS

LETTERS joined together, or connected  
by Way of Abbreviations.

Α. AT. AN.	E. LE.
Α. AV.	E. LF.
Α. Αω.	ME. MC.
R. DR.	Ο. ON
E. EL.	Ο. MO.
Ε ET.	N. NI.
Ε ET.	Α. NA.
Σ. &.	Ϻ. RVM.
N. HVN.	Ε. RVM.
Ι. IE.	Ε. TE.
N. IN.	

# ERRATA.

Page 14. Notes, col. 1. l. ult. for *Page the 144<sup>th</sup>, and* read *Page the 143<sup>d</sup>, and*  
*Page the 143<sup>d</sup>.* *Page 144.*  
 64. Notes, col. 1. l. 11. after *our* insert *Lord.*  
 79. Notes, col. 1. l. penult. for *Men* read *Man.*  
 82. l. 6. for *too* read *to.*  
 99. l. 4. for *DCCCLXXXVIII* read *DCCCCLXXXVIII.*  
 102. l. 12. for *hpyle* read *hpyle.*  
 —Notes, l. ult. for *be rpebe* read *re rpebe.*  
 110. Notes, col. 2. l. 1. before *Lob* omit *j.*

# FINIS.

a Singular Coin with Thur gat ~~Letter~~ *impressed*  
 Thereon p. 79—  
 the fine piece of Saxon chased work in gold  
 made by Alfred Count 1014

